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THE HOLY SPIRIT IN LIFE AND SERVICE

ADDRESSES DELIVERED BEFORE THE CONFER-
ENCE ON THE MINISTRY OF THE HOLY SPIRIT
HELD IN BROOKLYN, N. Y., OCTOBER, 1894

WITH INTRODUCTION BY

REV. A. C. DIXON

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CONTENTS

	PAGE
INTRODUCTION. Rev. A. C. Dixon, of Brooklyn.....	5
THE HOLY SPIRIT IN HIS RELATION TO YOUNG PEOPLE. Rev. Theodore L. Cuyler, of Brooklyn, and Rev. J. K. Dixon, of Philadelphia	9
THE PERSONALITY AND DEITY OF THE HOLY SPIRIT. Rev. G. S. Bishop, of Orange, N. J.....	25
THE HOLY SPIRIT IN HIS RELATION TO THE BIBLE. Rev. L. W. Munhall, of Philadelphia.....	31
THE HOLY SPIRIT IN HIS RELATION TO BIBLE STUDY. Rev. W. J. Harsha, of New York.....	39
THE RELATION OF THE HOLY SPIRIT TO THE EVANGELIST. Major D. W. Whittle, of Northfield.....	46
THE HOLY SPIRIT AND THE SUNDAY-SCHOOL TEACHER. Rev. D. M. Stearns, of Philadelphia.....	55
THE HOLY SPIRIT IN HIS RELATION TO THE PASTOR. Rev. A. J. Gordon, of Boston.....	59
THE RELATION OF THE HOLY SPIRIT TO THE CHRISTIAN WORKER. Rev. J. F. Carson, of Brooklyn.....	62
THE HOLY SPIRIT IN HIS RELATIONS TO PURITY OF MIND. Anthony Comstock, of New York	71
THE HOLY SPIRIT IN HIS RELATION TO MISSIONS. Rev. A. T. Pierson, of Philadelphia	82
THE HOLY SPIRIT IN HIS RELATION TO THE SINNER. Rev. C. H. Yatman, of Ocean Grove, N. J.....	92

	PAGE
THE HOLY SPIRIT IN HIS RELATION TO THE SHECHINAH. Rev. Charles Herald, of Brooklyn.....	95
THE HOLY SPIRIT IN HIS RELATION TO CHRIST. Rev. W. J. Erdman, of Philadelphia	102
THE HOLY SPIRIT IN HIS RELATION TO THE APOSTOLIC CHURCH. Rev. John R. Davies, of New York.....	106
THE HOLY SPIRIT IN HIS RELATION TO CHURCH ADMINIS- TRATION. Rev. E. M. Poteat, of New Haven, and Rev. John Humpstone, of Brooklyn.....	110
THE HOLY SPIRIT IN HIS RELATION TO RESCUE WORK. S. H. Hadley and Mrs. E. M. Whittmore, of New York..	116
THE HOLY SPIRIT IN HIS RELATION TO CITY EVANGELIZA- TION. Rev. Cortland Meyers, of Brooklyn.....	124
THE HOLY SPIRIT IN HIS RELATION TO PRAYER. Rev. Cor- nelius Woelfkin, of Brooklyn.....	132
THE HOLY SPIRIT IN HIS RELATION TO THE SECOND COM- ING OF CHRIST. Rev. I. M. Haldeman, of New York...	139

INTRODUCTION.

BY REV. A. C. DIXON.

"WE are God's fellow-workers" is a good motto for evangelical Christendom. Believers, saints, heirs, soldiers, we are comparatively worthless unless we are workers. "Faith without works is dead." Before men we are justified by works, and they will accept no substitute. While a French dramatist was reading his latest production to a circle of critics, one of them fell asleep. The dramatist indignantly asked, "How can you criticize my drama while asleep?" "I submit," said the critic, rubbing his eyes, "that sleep is a criticism." The fact that Christians are sleepily inactive is a criticism which the world accepts against Christianity. To the casual observer the difference between sleep and death may not be apparent. An undertaker in New York mistook a sleeping sister for a corpse. His preliminary preparations awoke her, and startled her almost into hysterics. The thought that she had been taken for dead with a view to burial was indeed startling, yet it was a natural mistake for the undertaker to make; and it is natural that the world should regard Christians asleep as dead. A corpse suggests a scalpel or a cemetery, and we, unless active for God, may expect to be cut up by the scalpel of criticism, or buried beneath indifference and scorn.

We are workers together. Herein is the real unity which exists to-day. Christians will never unite upon a

creed, but they can unite around the Christ. Saved sinners will gladly join hands in seeking to save sinners. Whatever be our differences of church administration or doctrine, if we are Christians at all we can point to Calvary, and say in concert, "Behold the Lamb of God."

We are workers together with God. It is important, then, that we learn what God is doing. What is his employment now? So far as we know he is not in the world-making business. Though now and then a new star appears in the heavens, astronomers tell us it may have been created ages ago. His work now is to create clean hearts and renew right spirits. The Son of man came "to seek and to save that which was lost"; and Jesus tells us in the seventeenth chapter of John that as the Father sent him, so he sends us into the world. It is not enough to be evangelical, we must be evangelistic. An evangelical church may be a reservoir of pure water without pipes carrying it to anybody. An evangelistic church is a reservoir with pipes to every home and heart. An unevangelical church is a reservoir frozen hard. The work of the church is to go and gather God's people from among the nations. In doing that we are walking and working with God.

If we would have power, we must be in harmony with him. You can command steam and electricity only by obeying them. Submit to the laws that govern them, and you can light a city or draw a train of cars across a continent. The Spirit, whom God hath given to them that obey him, is the Christian's power. God does not delegate power to us. Jesus said, "All power is given to me in heaven and in earth. Go disciple all nations: and, lo, I am with you to the end of the age;" which, being interpreted, means: "Go preach the gospel to every creature, and I will go along and do the work myself."

The need of the church is to believe that God *is*. It is

easy to believe that he was with the prophets and apostles, but faith in the past tense does not meet the demands of the present. The Holy Spirit is to-day Emmanuel, God with us. He convicts of sin, righteousness, and judgment. He guides, guards, and girds the Christian. In this dispensation the Spirit is Christ's vicar, God's vice-regent upon earth.

Now if we would be endued with power we must come into right relation with the Spirit. We came into right relation with God for salvation by faith in Christ. We must come into right relation with God for power by faith in the Spirit. There are many Christians saved through Christ who are not endued with the power of the Spirit. He is in them for life and comfort, but not upon them in power for service. Isaiah, in the vision which prepared him for his life-mission, said, "I saw the Lord sitting upon a throne, high and lifted up." The Spirit is now in authority; he sits on the throne, and holds the scepter of power. May God open our eyes, as he did the eyes of Isaiah, and let us see him in the place of power! To enthrone even so good a thing as education, culture, organization, numbers, indeed, anything or anybody, is to dethrone the Spirit. David speaketh concerning Christ, "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved." The right hand is the place of dignity, authority, and power. God has promised us that we shall be upon his right hand in heaven, and he simply asks that we shall treat him now as we expect that he shall treat us by and by. Let us acknowledge the enthroned Spirit, trusting him for power as we trust Christ for salvation.

The object of the Conference before which the following addresses were delivered was to deepen spiritual life and seek enduement of power by giving to God the Spirit his

rightful place in all his relations. He of whom we spoke was present, guiding into the truth, and opening the understanding of the people to receive it. The attendance on the Conference was large, averaging five or six hundred in the day, and crowding the church in the evening. Many pastors from a distance were present, and returned to their fields of labor refreshed and strengthened for larger and more self-sacrificing service. The Word of God was honored. There was no discordant note of unbelief. The Holy Spirit, as a person, present and powerful, became real to not a few who had hitherto regarded him as merely a good influence.

“Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?”

THE HOLY SPIRIT IN HIS RELATION TO YOUNG PEOPLE.

BY THEODORE L. CUYLER, D.D.

FELLOW-CHRISTIANS: I am very glad to be with you and bear a humble part in the opening day of this very important Conference. It is held in the right place, here in the center of the city, manned and led by my dear brother who has been so earnest in the salvation of souls, and been so blessed of God. It is held at the right time. Every evangelical denomination is represented. The various corps of Christ's army will be gathered here, a proof that we are determined to work in the unity of the Spirit.

Vacation is over. Sabbath-schools are opening, Christian Endeavor Societies are gathering their forces, and many ministers may be racking their brains and asking, "What shall I do now? What novelty shall I bring forth?" Young People's Societies are thinking, "What shall we do to make our meetings interesting?" There is the temptation to go down to Egypt for help—let us have nothing to do with that. When the old gospel loses its power, then we may begin to think of seeking some new attraction or new device to bring people together and do them good. I will tell you what is the great need of every church, every Sabbath-school, every Young People's Association, every heart. Go with me into the upper room at Jerusalem. The Master has gone. They have gazed into the heavens as he has vanished. Perhaps some of the

sharp Pharisees and Sadducees are saying, "This is the last of it;" but it was only the beginning. It was not a large conference. If a daily paper had been published in Jerusalem that day they would not have reported the meeting. About one hundred and twenty of them went to God in prayer. The church of God was born in a prayer-meeting. As they prayed there was a tremendous sound, not of wind, but something like it, and on the heads of the men and women played tongues of flame; and an awful sense pervades that company that there is something there they never saw before. It was one of the most wonderful hours in the history of the human race and the church of God. The Spirit of God is descending in a baptism of fire, and at once the one hundred and twenty men and women went down the stairs of that room and turned the world upside down for Jesus Christ.

They do all things on a new plan. The Spirit of God is in them and three thousand people are converted in a day. What would you think of a man, converted in Brooklyn, and coming and laying down the price of some city lots at Brother Dixon's feet, and saying, "Use that for missions"? We should conclude the Spirit of God had taken possession of him.

What you need, my young friends, is just what they received that night in Jerusalem. The great need of every young people's gathering, and every heart, is the gift of gifts. Do you want the Spirit? Are you ready to empty the heart for his coming, as Charles G. Finney used to do before he went to do a mighty work for God? He says, "I just lay down before God, and asked him to empty me and fill me with his Spirit." If you, my young friends, will just bow down before God, and ask him to empty you and fill you with his Spirit, you will receive that blessing.

You need the Holy Spirit as a fire in the soul. You

need him to warm your heart. There is a tendency to run down. When God first put me into a revival I went to that meeting with a sort of half-reluctance, but God sent me there to get the live coals. You need the Spirit to kindle your affections, arouse your sympathy, and stir your zeal. Sometimes in the month of February, when the thermometer is away down to zero, an ignorant person says, "The sun doesn't give as much heat as usual; it must be burning out and cooling down." I have no doubt there are ignorant people who can prove there is something different in the sun in February as compared with the torrid days of July. But on the very day when the thermometer is at zero, if you could send a pyramid of ice fifty miles in diameter flying toward the sun at the rate of two hundred and seventy millions of miles in a minute, it would melt as fast as it flew. We are at a different angle to the sun in February to what we are in July. If you are cold to-night you are in a wrong attitude toward Jesus Christ: away from duty, away from prayer, away in worldliness, away in unbelief, indulging in some besetting sin. Get into a right attitude toward Jesus Christ. When you get where the blessing falls, it will descend upon you most abundantly.

I think enthusiasm is the normal condition of a true Christian. In the Alps I went into a hospice where the dogs pick up a poor fellow from the snow and the monks thaw him out. Is the church of God intended to be a Simplon hospice to pick up frozen Christians and thaw them out? God have mercy upon us if that is the case!

A railroad train once stopped between two stations in Scotland. The passengers got out and gathered round the engine. One of them said to the engineer, "What is the matter? Is the water out?" "Nay," said the engineer, "there's water enough, its nay bilin'." More heat in the engine was what was wanted. You cannot run a Christian

Endeavor Society with cold water in your engine. How is the water to be heated? Get the blessed flame of Jesus Christ into all our hearts; it will warm us to the glow, fire us to the inmost soul, and then shall we "teach transgressors thy ways; and sinners shall be converted unto thee."

We want the fire to purify us. The mere water of reformation will not do it. Years ago in Colorado I saw a man standing before an immense body of molten metal and stirring it. I went out of the establishment and saw bars of silver, and on the other side great heaps of slag and refuse. The heating process had brought that ore into the condition in which the slag ran off and left the pure metal. It was a refining process. That is just what the Spirit does with the heart. Every one of us is in need of that purifying fire. When the silver reflects the face of the man that looks into it, it is at the right condition. We want the fire of Christ's Spirit to consume sin and also keep the heart in a glow.

A third thing we want is power. I crossed the ocean this summer in one of those colossal steamers, over six hundred feet long, that weighed seventeen thousand tons, sank twenty-eight feet into the water, and yet right in the teeth of wind and wave rolled on through that sea at the rate of twenty-four shore miles an hour. It was a tremendous marvel of enginery and power. What was the secret? Away down in the hold half a dozen fellows were busy heaving in the Welsh coal. The power in the coal was liberated, and the "*Campania*" was driven through the water at the rate of twenty-four miles an hour. Young friends, you cannot create an ounce of power; that is one of the strange illusions of some Christians. There is power in the Spirit; set your machinery for it and invoke the power from on high.

These are only a-b-c truths, yet you young people have to learn them. As the man sets his water-wheel in the

stream, or the man puts his coal into the bunkers, and gets power, so the secret of power for you is to be filled with the Spirit.

I once had a boy in my church in Trenton who was a plain speaker, of little education, of no social account. Every Saturday night he got nine boys together, talked with them, and prayed with them. Two of the nine became ministers. That boy made me ashamed. I used to think, "Here am I, just come out of Princeton Seminary, and yet that little boy is filled with the Spirit; see what he is doing." Many people have not much capital, but they carry people along by the momentum of their godliness. I was in Spurgeon's study this summer, and had a good cry; I could not help it. Mrs. Spurgeon cried too. We came into that great study, and at the end of the table saw the empty chair in which the prince of preachers had sat day after day and wrought his mighty work. I remembered the last time I saw him in that chair; it was on one of my pleasant visits, for I always got a good half-day with him in London. Supper was over; it was Saturday night, and he was going to get his sermon ready. He said, "Brother, we will have worship now." He was in awful pain, for his neuralgia was tormenting him. He was a very great sufferer, and so lame was he that he did not even kneel, but sat at the end of his table. After I had prayed with him he just dropped his face between his hands and began. He talked with God marvelously. It was as simple and as sweet as a child at the mother's knee. He went on and on and on. When he was through I said to Newman Hall, "Did you ever hear such a prayer in your life?" "Never," said he, "never." Said I, "Now you have got into the secret of Spurgeon's power: a man who can pray like that can outpreach the world." Young man or woman, Sunday-school teacher, if you cannot pray

you cannot teach ; if you cannot pray you cannot live for Christ. That man was filling up full ; next day he overflowed to six thousand people, and his sermon went out over the world.

The young people have a great many temptations, but they are none the worse for that. God does not take young men or women, as soon as they are converted, and lock them up in a conservatory out of the rough weather. But you can only stand temptation by the fire of the Spirit dwelling in you.

I will give you a rule about places of amusement. Wherever you go that a common-sense friend would say, "I did not expect to see you here," you ought not to be. Wherever you are that Jesus Christ would not expect to find you you ought not to be. That settles the whole question about dances, theaters, and lots of other things. Where you cannot carry Jesus Christ, stay away.

You have a right to be happy, provided you take the right means to become such ; and I tell you this : if you will go away from this Conference and just put yourself in the hands of your Lord and Master and ask to be filled with his Spirit, you may have one of the happiest winters you ever had in your life. I wish you a glorious winter, young friends. It will depend just on yourselves, and how much of the Holy Spirit you have in your hearts and let shine out in your warm, earnest, loving, and beautiful lives. Good-night, and may the Holy Spirit bless you all !

BY REV. J. K. DIXON, BAPTIST CHURCH OF THE EPIPHANY,
PHILADELPHIA.

A COMPANY of tourists, searching for the history and beauty of Geneva, came upon a group of people crowd-

ing an eminence of the city. In front of them was a high board fence covered with bill-posters announcing in French and German the advantages of an excursion. The people, all of them, seemed to be so much interested that finally one of the tourists asked an officer what it was on those bill-boards that had such an attraction for the people. In amazement the man replied: "Those people are not looking at anything on that *fence*; they are looking *over* the fence away yonder at the beauty and glory of Mont Blanc." And sure enough, standing out there against the blue, like a dome of molten silver, the monarch of mountains was thrusting his shoulders.

In this busy workaday world of ours we are, too many of us, looking at the fence. Our eyes are holden with what man has written and posted for our delectation. We are more concerned with the material and practical than with the ideal and spiritual. Everything bends to the natural man, while the spiritual man looks no higher than the poor wooden fences of smoothly running utilities. We need to look away across all earthly barriers to the pure whiteness of God's great throne and the spiritual splendors of that high place where Christ reigns and the Spirit dwells.

I am to speak to you of this power touching our weakness, this divine life filling our little human life, this "heaven-sent awe" permeating us, making us useful, making us fruitful, making us joyful. My first thought, then, is:

I. THE HOLY SPIRIT IS THE COMPLETER OF LIFE.

To very many Christians the doctrine of the Holy Spirit is a sort of north-pole region yet to be discovered. Our ideas concerning him are covered with such a mist that it is hard for us to appropriate the blessing which is nearer to us than our own heart-beats. We can think of Christ as

a person, and from him we go on in our thought to God as Father. But the Spirit seems intangible and unreal. We have asked ourselves so many times, Who is the Holy Spirit? We cannot think him out and hold him in our little thought.

It has helped me to think how God gave to Jesus the task of creation; you know we are told, "All things were made by him." Then he sent his Spirit to brood over the face of the waters, and out of the darkness and chaos light came, and the heavens hung out there, and the waters below quoted the glory of the sky above. Then the Master said to his disciples that he was going away; that he would not leave them comfortless; that he would send another Comforter; and you recall his parting pledge, "Lo, I am with you all the days." If he had remained in Galilee only the few could have seen and touched him, but he was going away to the throne and would come back in the Spirit to cheer, comfort, inspire, and guide; then every land would be a Palestine, and every hilltop glorious with the Spirit of transfiguration and ascension.

I love to think, then, of the Holy Spirit as the manifestation of the universal presence of Christ; to be filled with the Spirit is to be filled with Christ, in whom dwells all the fullness of the Godhead bodily. There is a constructive principle that must enter every life in its beginning, if it is to shape into a cedar of Lebanon—a tree, the planting of the Lord. What you invest your life with in its beginning will crown its close. The Holy Spirit is not a new and strange heavenly power given to the saints of God when they come to look out of life's west windows, but he is needed for the fashioning and completing of a great life-purpose, which is to be saved, save somebody else, and glorify the Saviour of all.

I have in mind the picture of an old man on his dying-

bed. In his memory he is looking back through the mists of the years. He joins the present, which is so fast slipping away from him, with that far-away past; he joins hands with his old age and his young manhood. His life was not worth very much until God came into it; but God met him in a strange place and under strange circumstances. He had left home to make his way in the world; he had all of his capital hanging to the staff which rested on his shoulder. He had left home in trouble. It was a terrific way to say good-by—he was driven out; he had a lie on his lips and a great theft in his heart. And yet when he went to sleep that night, his head on the stone, God came to him. The great heaven-Father looked down upon the sleeper, let down a ladder, charged his angels to climb up and down before the dreamer, and then made the fugitive a most wonderful promise. It is concerning this promise that the dying Jacob speaks: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me." Goshen and Bethel are linked together because the one was the place where God met him and the other was the place where he was to meet God. Jacob was crafty and deceitful; he might have been a match for Jay Gould; but whatever he did or wherever he went, there was running through his life this constructive principle, which at last made him the founder of the church. Every young life that would become a large and deep and true life, that would be ready for the Spirit's translation at the end of the race, must be ready for the Spirit's inspiration when the contest begins.

II. THE HOLY SPIRIT BEAUTIFIES CHARACTER.

We are called upon to "adorn the doctrine of God our Saviour in all things." God "has made everything beautiful in its time." Put the emphasis on *everything*. We all know

how the graces of the Spirit attract us, and what an added charm virtue is to any life. To possess the Spirit and to be possessed by the Spirit is to hold for men an unconscious attractiveness, which speaks for Christ and heaven.

When the Jesuits went as missionaries to Panama, they felt led thither by the Holy Ghost. Here among the rude Indians they found a flower; a strange and heavenly greeting it seemed, for the column of the flower looked like a dove hovering with expanded wings. They named it "El Spirito Santo." Ever since the flower has been known by the name of "Holy-Ghost flower." It is an orchid of bewitching beauty. In a flower exhibition held in Philadelphia some time ago, among the rare and costly display of orchids, chrysanthemums, and roses, the flower that attracted the most attention and held the most constantly before it the passing crowds was the El Spirito Santo. It had no root; it lived and waved in the air.

What a flower to grow on the walls of the heart—a Holy-Ghost flower! It is the secret of all winsomeness. The man or woman who wears the orchid of heaven need not lack for divinest charms and largest power. The very beauty of it in our lives would attract and hold. Every gathering of young people would then be a group of orchids, drawing the people and holding them for the kingdom of heaven. For the very love of beauty which God has set in our hearts would draw us to the people who seemed the most like the Son of Mary, the one altogether lovely, and the chiefest among ten thousand. Trail this flower along our pews, put it in the pulpit, and everywhere we shall have Pentecosts unnumbered.

III. THE HOLY SPIRIT PANOPLIES FOR SERVICE.

The Spirit of God wants us to *do* something. He stands ready to *help* us do it. The early disciples were not told

to pray for the descent of the Spirit ; but they *were* commanded to pray the Lord of the harvest to send more laborers into the field.

In some way hard to explain the notion prevails that the Holy Spirit has times and seasons. An eminent college president said to a friend of mine last summer that years ago the good old Dr. Goodrich, of Yale, was accustomed to say at the opening of the college year, " Now, young men, we are assembled for work ; and as we gather in this chapel service we must be ready to receive the Holy Spirit when he comes. In all probability he will come in December and January, and we must not grieve him away." Preachers have prayed for the outpouring of the Holy Spirit when the truth is, he was filling the place where they met for prayer. Too many times preachers and people are spiritual non-conductors. Communication is everything in the spiritual world as it is in the natural world.

I remember to have been housed up here in Brooklyn for seven days, when that great March storm blocked the traffic of these two cities and sent into exile nearly all life on the Atlantic seaboard. Communication between New York and Boston was had by way of London. The little wires strung between these two cities a few hundred miles apart were useless, and the cable under the throbbing ocean told New York the sufferings of Boston.

Heaven, and the power and blessing of heaven, are all nearer still, but we do not live constantly in the atmosphere of this nearness. Some storm of adversity or self-living has snapped the wires, and we feel that heaven is a great way off, and we send our prayers away around some imaginary continent for help and blessing. Oh, men and women, listen to this : " Behold, I stand at the door, and *knock* : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He has

been standing there until his locks are wet with the night mist. No man need feel solitary in his Christian work. The Spirit is near to stimulate, undergird, and fill full. He is ever ready to coöperate. Peter says, "We are his witnesses of these things; and so is also the Holy Ghost."

Are any of us saying now, "How may I be consecrated? how may I be filled with the Spirit, that I may fill my place in the world, and do it well?"—a consecration that will take every organ, every faculty, every power of our being and anoint them for service. Let me ask you, then, to cease the folly of waiting for some one to come from afar and bring a consecration to you already made, ready to put on as you would put on a coat. Your consecration will come in doing for God everything you do, and helping struggling men beside you as though you were helping God himself. There is no sacred and there is no secular—it is all divine. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

On a recent summer Sunday, after preaching in the morning, I was sitting in the afternoon looking out of my window in one of the far-up stories of St. George's Hotel. My eye swept the horizon—the pennants flying from the topmasts of the shipping, the towers and cables of the great bridge—until finally I read the lettering on the gable of Plymouth Church. My mind was busy with thoughts of other days, and of the mighty ministry sent forth from within those walls, when my eye caught the figure of a man walking in the great plate-glass windows in the third story of a building across the street. I said, "It can't be that man is on the ground and I can see his form, the manner of his walk, away up there," and I reached far out to see; and sure enough, right below me, on the same side of the street, this man was moving along the pavement. Had he been deformed, his deformity would have reached

thither. His every attitude was as clearly revealed to me as though I had been near him on the street. What we do, men and women, along the thoroughfares of life, projects itself into the third heaven. We have an influence along every step of the way, and we thrust ourselves up among the shining ranks of God's angels. We have a double influence to answer for.

When the Spirit puts his seal upon our lives, we will go to any service with swiftness and joy. Out in the hill-country of Scotland a shepherd counted his flock, and found that three sheep were missing. Going to the kennel where his dog was resting with her young, he said, "Three sheep are missing; go." The dog looked for a moment at her young, and then at her master, and was lost in the night. She was gone an hour; she was torn by the thorns and bruised by the wolves, but she had two of the sheep that were lost. The shepherd counted his flock once more, and still found one missing. He stood once again at the kennel door, where the faithful creature was resting with her little ones. Pointing to the wilderness again he said, "Go." With a look of mute despair, first at her little ones, then into his face, she rose up and sped into the darkness. Two hours passed, then three, then she came back bruised, bleeding, almost dying, but she had the one sheep that was lost. The shepherd picked it up, wrapped it in his shepherd's plaid, and turned away to his fold, while the dog staggered back to her young, entered the kennel door, and died.

Your heart goes out to that dumb beast of the field, with no thought of God, no hope of eternity. Its master did not even say to it, "Well done." Beautiful dog! faithful dog! Shall we sit with folded hands, while the Master points to the wilderness, saying, "The thousands are lost; go, go!"? Over our heads his pierced palm is lifted; into

our hearing the old resurrection speech is again sent forth, "RECEIVE YE THE HOLY GHOST." Then we will go.

IV. THE HOLY SPIRIT INSURES SUCCESS.

No man likes to write failure on any least act of his life. No man need fall under the shadow of defeat if his soul is wedded to the Christ-spirit. Bishop Westcott comprehends the whole truth in one short, terse sentence: "This is the secret of every failure: we do not believe in the Holy Ghost."

When Garibaldi had been defeated at Rome he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold and hunger, rags and hardship. Let him who loves his country follow me;" and instantly thousands of the youth of Italy sprang to arms and moved on to victory.

Filled with His Spirit, inspired by this high purpose, the weakest may do and dare until conquest is won. John Knox said, "Give me twelve men and I will move Scotland;" but the men must be men who will say, "Give me Scotland or I die." John Wesley said, "Give me twenty men and I will move the world;" but they must be men on fire for God. God gave Knox twelve men, and Scotland to-day feels the impulse. God gave Wesley the twenty men for whom he called, and the whole world is thrilled with their power at this moment.

To-morrow is a day too far off for the business we have on hand. Too many of us have a mortgage on the future, like Alfred de Vigny, the French poet, who was always going to write the poem of his life, and died before it was written.

More than we have dreamed, let us feel that the power of God's Spirit pledges us not alone a triumph equal to that of the victors of other days. We are to make the past a success and transcend their best and holiest achieve-

ment. There ought to be, then, daily Pentecosts in all our churches.

One of the noblest men I know said to me that when he was a soldier he went to one of the great generals and said, "I want my boy to meet you, general, so that in after years he may feel when he knows of your fame that he has taken you by the hand." The boy was introduced, and the officer said to him, "I hope you will make a better man than your father." Instantly Dr. Trumbull said, "Unless he is, general, both our lives are a failure." The principle is plain. Of what use is the past unless we make our future brighter and better? Columbus discovered America; we must MAKE America. Christ founded the church; a perpetual baptism of the Spirit will help us to crown the church with success. Good ancestors are well; good SUCCESSORS are better. The church of the future will be what its membership is. Organization is well, machinery is well, but the living Spirit of God must pervade, permeate, and move the whole.

The story is told of a man who had charge of a wonderful revolving light which worked by machinery, sending its gleams far out upon leagues of stormy sea. It happened that the old man fell sick, and the machinery gave out at the same time. There was nobody there but a lad of thirteen. The brave little fellow climbed into the lighthouse and began the weary task of turning that light all night with his own hands, so that struggling seamen might be warned of their danger. The storm was high, the night was dark; but when the morning came it was found that two ships, with five hundred souls on board, had been saved from wreck and death. The strength and energy of that little fellow tugging away at that machinery all the night saved those storm-driven ships.

Our organization, our machinery, may give out, it will

give out; you cannot make it work in all places and at all times. What we need is a consecrated membership, a membership baptized with the Spirit of God, that will take hold of the business of doing hand-to-hand work, in letting the gospel light shine out where the world is being shipwrecked and the souls of men are being lost.

THE PERSONALITY AND DEITY OF THE HOLY SPIRIT.

BY REV. GEORGE S. BISHOP, D.D.

WHEN it comes to questions of the Holy Ghost, his operations are so mysterious, his doings are so secret, his acts so far removed from everything of sense and of the body, that we cannot so easily grasp the idea of his being a person. Yet a person he is. God the Spirit is not an influence, an emanation, a something flowing from the Father and the Son. He is as much an actual person as is either God the Son or God the Father. How shall we see this ?

We shall see it, first, in the fact that the Holy Ghost is in the Scripture directly and formally opposed to those "evil spirits" who everywhere are represented as persons. Thus "the Spirit of the Lord departed from Saul, and an evil spirit troubled him"; thus "a lying spirit" went forth to deceive the prophets of Ahab. Throughout the Scripture evil spirits, demons, or bad angels are represented as persons; but no less distinctly is the Holy Ghost, in contrast, represented as a person.

Second, the Holy Ghost is constantly spoken of as a person. Masculine pronouns and relatives in the Greek of the New Testament are used along with the neuter noun Πνεῦμα, or Spirit, that thus, even at the expense of grammar and syntax, his proper personality may be expressed and emphasized. The Scripture never says *it* of the Spirit,

but always ἑαυτοῦς, he. There is no accounting for this save on the ground of the personality of the Spirit.

Third, the Holy Spirit is described by such characteristics as leave no room for a question upon the point of his true personality. "Grieve not the Spirit," says St. Paul. But grief is certainly a personal affliction. "The Spirit," says the same apostle, "maketh intercession for us with groanings that cannot be uttered." Now a quality which is a mere nothing cannot intercede, nor is a groaning quality thinkable.

Fourth, the Holy Ghost is spoken of in operations which prove him a person. He is said to "search" all things, to work all spiritual gifts, "dividing to every man severally as he will." He is said to speak, for the Spirit said to Peter, "Behold, three men seek thee," and again, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." We cannot better understand, perhaps, the nature of the Holy Ghost than by going back to our Saviour's description when he said to the disciples: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." "He shall testify of me: and ye also shall bear witness." "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world," and "he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you"—all which words are nothing else than so many designations of a person: a person hearing, a person receiving, a person testifying, a person speaking, a person reproving, a person guiding, and a person revealing.

Fifth, the Holy Ghost is a person because men may sin

against the Holy Ghost, but they cannot sin against a mere quality.

Sixth, the Holy Ghost is a person because men can lie to the Holy Ghost, as did Ananias.

But the personality of the Holy Ghost, unlike all other personality, resides in the divine. He is not a created person, but a divine uncreated person.

One thing: the same names are given to the Spirit as are given to the Father and the Son. He is called by the incommunicable name Jehovah, as in *Exod. xvii. 7* compared with *Heb. iii. 7-9*: "They tempted Jehovah, saying, Is Jehovah among us, or not?" "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me."

Another thing: the Holy Ghost is united with, in Scripture, while distinguished from, the Father and the Son. A glorious intimation of this was at the Jordan, when the Spirit descended like a dove, and lo! a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," where in the clearest manner he was distinguished from the person of the Son on whom he lighted, and from the person of the Father speaking from heaven.

Again, the Holy Ghost is worshiped equally with the Father and the Son. This is clear from the baptismal formula and also from the solemn benediction of the church. The Holy Ghost is acknowledged in the apostolic benediction as equally with the Father and the Son the source of spiritual blessings. He is also invoked in the same spirit of devotion. In other words, he is here and elsewhere the object of prayer. David says in the Fifty-first Psalm, "Uphold me, free Spirit."

To this personality of the Spirit are ascribed the attri-

butes of God: eternity—he is called the “eternal Spirit;” omniscience—“The things of God knoweth no man, but the Spirit of God;” omnipresence—“Whither shall I go from thy Spirit?” omnipotence—“Jesus returned in the power of the Spirit.”

To this personality of the Holy Ghost are ascribed as well the works which belong only to Deity. The Spirit in the beginning created. The Spirit inspired the Scriptures. The Spirit works miracles. The Spirit caused the conception of Christ. If Christ, then, was God, he could not be the product of a creature. The Holy Ghost, therefore, is God.

Again, the Holy Ghost dwells in us as a temple; but a temple is the habitation of no creature, but of God only. The Holy Ghost, therefore, is God.

The Holy Ghost is the third person in the Holy Trinity, proceeding from the Father and the Son. This point is made in opposition to the error of the Gnostics, who blasphemously spoke of the Holy Ghost as a feminine element—of the motherhood of the Spirit.

The mystery of the Holy Trinity, while let down to us in an infinitely condescending love, is in the Scripture guarded by a wall of fire. Let no man speculate, let all adore. Before the arcana of the Deity the seraphs veil their faces. Enough it is for us to know that the Holy Ghost is never designated by a feminine article or relative or epithet, and that as the Godhead is communicated from the Father to the Son, and not from the Son to the Father, so, again, is the same Godhead communicated by the Father and the Son to the Holy Ghost, and not reversibly by the Holy Ghost to either the Son or the Father, although there are always, in the Holy Trinity, the circulations of one common, eternal, divine, incomprehensible self-existence.

The Greek Church teaches that the Spirit proceeds from the Father alone, because he is called "the Spirit of the Father," and because it is said, "The Father will send him." But he is also called "the Spirit of the Son," and again, "the Spirit of Christ," and again, "the Spirit of Jesus Christ." He is also equally said to be sent of the Son, who in this matter uses a divine prerogative, since he says, "When the Comforter is come, whom I will send unto you." The Son, therefore, has the same right to send that the Father has, and, if so, it must be a right original, primordial, growing out of an equal relation and communication *with* the Father *to* the Spirit of the Godhead's essence. And so the church, taught by the holy Word, declares it, and unanimously sings it:

" Qui noster Dominus,
 Qui tuus Unicus,
 Spirat de Patrio
 Corde Paracletum!"

"O thou our Saviour, only begotten, who from the Father's heart breathest the Paraclete!"

"A better expression," says Vanderkemp, "than that of the Latin Filioque—proceeding from the Father '*and* the Son'—would have been *per Filium*—proceeding from the Father '*through* the Son.'"

The Son is called the image of the Father. The Spirit is not called the image of either the Father or the Son, but is the personal spiration—through the image and embodiment—of *all* the Father and the Son.

"The Father," says Dr. Boardman, in his "Higher Christian Life"—a man who will be better appreciated in the next century than he has been in this one—"the Father is the fullness of the Godhead in invisibility, without form, whom no creature hath seen or can see. The Son is the

fullness of the Godhead embodied, that his creatures may see him and know him and trust him. The Spirit is the fullness of the Godhead in all the active workings, whether of creation, providence, revelation, or salvation, by which God manifests himself to and through the universe. The Father is like the thought; the Son is like the pen; the Spirit like the book. The Father is as light invisible; the Son is as light in orb; the Spirit is as light shed down. The Father is like the dew in vapor; the Son the dew in drop; the Spirit the drop falling to the seat of life."

All this shuts up to Jesus Christ. He is the focus of the light which, by the Spirit, burns. He is the *Prism* which divides the central coeternal beam into those seven lovely rainbow spirits which are before his throne. Jesus Christ then is the Revelation *from* whom, *of* whom, God the Holy Spirit speaks and works.

THE HOLY SPIRIT IN HIS RELATION TO THE BIBLE.*

BY REV. L. W. MUNHALL, OF PHILADELPHIA.

“ Whence but from Heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths ; or how, or why,
Should all conspire to cheat us with a lie ?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.”

THE Bible is composed of sixty-six separate books, written, humanly speaking, by about thirty-eight different persons, the first and the last living quite fifteen hundred years apart. The characters of the writers, the manner and surroundings of their lives, and the situations in every aspect of the case, make it absolutely impossible that there could have been a preconcerted plan and collusion among the agents in its construction. Yet when the book, as such, is examined, we find it harmonious as a whole, symmetrical in all its proportions, and logically perfect.

Suppose that fifteen hundred years ago a man went to a marble-quarry and took five blocks of marble and placed them in an open field. After he is dead many years another man comes along and places three stones upon the five; then two hundred years later another man places

* If the reader desires to follow this subject further, let him secure Dr. Munhall's book "The Highest *vs.* The Higher Critics," published by Fleming H. Revell Company.

seven stones upon the eight; and so, through the passing years, men who never saw those who went before them in this work bring blocks of marble from the same quarry and place them upon the same pile, until to-day the thirty-eighth man brings the last of sixty-six stones and places it in position on top of the other sixty-five—what would any one expect to see? Simply and only a pile of stones. But suppose, instead, a statue as perfect and artistic as ever came from the chisel of Phidias or Michael Angelo stood before you? How could it be explained? Only in one way, viz., that some great master-artist mind planned the work, and the thirty-eight workmen simply wrought according to the known design. In just such a way was the Bible constructed. The infinitely wise God designed it, and the thirty-eight men who constructed it were chosen by him to execute his plans, and spake or wrote as he gave them utterance. Its construction can be explained upon no other ground.

Again, it must be remembered that the Bible is the oldest book in the world, portions of it antedating, by many centuries, any other book. Also that portions of this book were written, humanly speaking, by ignorant and unlearned men. And yet, with all our boasted learning and progress, and the accumulated wisdom of the centuries, it stands to-day, in the estimation of the foremost philosophers and statesmen, scientists and poets, metaphysicians and historians, warriors and wise men, preëminently the Book of books. The only possible reason that can be given for this very astonishing fact is that God is its Author. And yet there are those who ridicule the book, and make light of this fact. But is it not remarkable that among the many brilliant men who have denied the supernatural origin of the book, not one of them has written a better one? If some one will write a better book it will be a demonstration to the world

that the Bible is, as they claim who hate it, of human origin, and he will secure for himself such literary fame as no author ever enjoyed, and wealth by the millions. Why did not Celsus, Voltaire, Hume, or Paine write such a book? They were scholarly men, brilliant and accomplished, and industrious and prolific writers. They hated the book with implacable hatred. They labored hard to destroy it. They had almost every possible incentive to do this. Writing a better book would have done it. Literary fame and wealth would have been theirs had they succeeded. Why did they not do this thing? Why do not some of the bright, scholarly, and gifted skeptics and haters of the book of our day do this thing? There is much boasting of scholarship and advanced learning by such. They tell us that this is a progressive age; that medieval and ancient learning is as nothing compared to the learning of these days. And they are in a degree correct. Surely, then, they ought to write a better book than those nomadic men who, without libraries or universities, wrote in the very dawn of history, or those unlettered fishermen of Galilee. And they could and would do this very thing were it not for the fact that God is the Author of the Bible, and it contains, therefore, infinite knowledge and wisdom.

Is it not true that man has improved upon everything that man ever invented or did? Place a model "Consul" or "Mogul" locomotive engine alongside of the "Rocket," the first locomotive engine ever built, and it will be seen at once that great improvements have been made upon Stephenson's invention and labor.

The first sewing-machine was but a crude affair. The modern sewing-machine is run by electricity, and can make any article of wearing-apparel worn by human beings with almost lightning rapidity. Almost unnumbered improvements have been made upon Howe's invention.

Morse captured the idea of telegraphy, and was the first to apply it practically. But if he were alive to-day he would hardly know the science, it has made such rapid and great progress. The instruments now in use in all the principal offices would be more a cause of wonderment to him than the first instrument he constructed was to the American people.

McCormick's invention of the reaping-machine was among the greatest of modern times. But the improvements made upon it are one hundred times more complex and remarkable than the original machine.

And it is just so with everything that man ever invented or discovered. But the first book still stands at the head, unimproved upon, because, like all the works of God, it is not possible for man to improve upon it. Nor can it ever be done, because, like Him of whom it treats, it is "the same yesterday, to-day, and forever."

Its indestructibleness attests its supernaturalness. Men have tried in every imaginable way to destroy it. All that learning could suggest, malevolence contrive, and unwearied energy accomplish has been done to annihilate it. It looked at one time, to those who hated the book and sought its destruction, as though their efforts would surely be rewarded with success. Voltaire said, "In one hundred years there will not be a copy of the Bible on earth." The one hundred years have passed, and there are quite four hundred millions of copies of the book, printed in more than three hundred languages and dialects, in the world to-day. There is one printed copy of the entire book, or some portion of it, for every man, woman, and child of the nearly fifteen hundred millions of the earth's population. And the very printing-press on which Voltaire printed this prophecy is owned by the Geneva Bible Society, and is used by them in printing God's Holy Word.

Those who seek its destruction surely are mad. They certainly have not calculated carefully and dispassionately what would have to be done in order to accomplish this thing. In order to destroy the Bible all printed copies and parts of the book, and the nearly eight hundred manuscripts, would have to be destroyed. In order to do this those who hate it would have to plunge into Arctic snows, endure Africa's heat, brave the perils of India's jungles and of savage tribes in the islands of the sea. The rice-fields of China would have to be traversed, the mountains of South America climbed, and the contagions of tropical climes faced. Into the slums of the world's great cities, where venomous serpents lurk by the way, and where storm and shipwreck and death hold sway, wherever dying men are in darkness, there those who love the Bible have gone with the sacred volume, that despairing ones may look up and hope.

But suppose that all printed copies and manuscripts were really burned, would the Bible be destroyed? By no means. In order to do this thing it would also be necessary to go into all the libraries of earth and riddle and ruin almost every book that bears the imprint of brains; for almost every author of worth and note has incorporated into his writings some quotations from, or allusion to, the sacred volume. Some one has declared: "I have found four hundred and thirty-six quotations from the Bible in the writings of Lord Alfred Tennyson." Another declared: "I have found nine hundred and twenty-six scriptural quotations and allusions in the writings of John Ruskin." Lord Hailes, the antiquarian, has declared: "I have actually discovered the whole New Testament, except eleven verses, in the secular writings of the first three centuries of this era, and I am satisfied I can find these also."

But if this too were done, would the Bible be destroyed? By no means. In order to accomplish its destruction it

would be necessary to ruin all works of the great masters in painting and mosaic, for are not their greatest productions all, or nearly all, scriptural incidents, truths, and stories?

But would the Bible be destroyed then? By no means. Music as well as art would have to be brought low. Mozart, Handel, and Beethoven, and their illustrious co-laborers, would be dishonored; for are not their majestic harmonies inseparably united with Bible truth and story?

With all this done, would the Bible be destroyed? By no means. In order to do this it would be necessary to raze to the dust of the earth every church and cathedral building, and the buildings of every educational and eleemosynary institution in the civilized world; for these buildings are but the practical and tangible demonstration of the truth and power of the Bible.

But if this were done, would the Bible be destroyed? By no means. In order to do this it will be necessary to go into almost every cemetery of earth and break down every monument and tombstone; for engraven upon these will be found some word or thought from the Bible.

And now, with all this ruin wrought, would the Bible be destroyed? By no means. In order to accomplish its utter destruction it would be necessary to annihilate every living Christian; for are they not living epistles, "known and read of all men"? I know of two men of whom it was once said by one who presumed to know, "Either of them could reproduce the Bible from memory." I have six friends any three of whom could reproduce the Bible if every copy were destroyed, I have no doubt whatever.

An Irishman who was a Roman Catholic, somewhere and how became possessed of a copy of the King James's version of the Bible. The priest, finding it out, called upon him and demanded of him the book. It was handed

to him, and he at once threw it into the fire before which they were sitting. They both silently watched the flames consume it. When this was done Pat threw back his head and laughed most heartily. "Why do you laugh, you fool?" indignantly asked the priest. Pat responded, "You think you have destroyed the book." "Indeed I have," said the priest. "Indeed you haven't," responded Pat; "it is written on the fleshy tables of my heart, and you can't burn it."

But after even this was done, would the Bible be destroyed? Indeed it would not. If this thing is ever to be done, it would be necessary to kill all unbelievers, including infidels and atheists. I never knew an infidel or atheist who ever read the Bible through but somehow they have picked up some portion of it, and it is ineffaceably written upon the tablets of their memories.

When all these things are done—and it would be necessary to do them all in order to destroy the Bible—what would we have left? You might find a man on the coast of Labrador, with a fishbone through his nose, who never heard about the Bible; or an almond-eyed Celestial beyond the fastnesses of the Himalayas; or a woolly-headed pilgrim, with pedals so adjusted that you must needs look at him twice in order to know which way he is traveling, in the heart of the "Dark Continent." But as the Moravians and Bishop William Taylor are after these, and most certain to overtake them soon, unless the destructionists desire to have things lapse into utter chaos they must hurry the completion of their work.

Destroy the Bible! I have stood upon the north coast, lifting itself with imperial grandeur from the foundations of the earth, and watched the swellings of the sea, as with long, majestic, and apparently resistless sweep they hurled themselves with all their prodigious energy against the

pulseless bosom of the giant-buttressed rocks, and up, up, up, they climbed, until their strength was well-nigh gone, and then, shaking themselves into hoariness, fell backward into their own watery depths. And so the surgings of infidel hate, with hellish and most malignant fury, have for centuries hurled themselves against this book—the Rock of the eternal ages—only and always to be hurled backward into their own dark and damning depths. But the Old Rock still stands.

Julian the Apostate, Celsus, Porphyry, Voltaire, Gibbon, Hume, Bolingbroke, Chubb, Rousseau, Diderot, Paine—all men of extraordinary genius—did their utmost to destroy the Bible; but death claimed them, and they were compelled to acknowledge the claim, and they passed from their labors to give an account of themselves to God. But the book still lives! Thrones have fallen; dynasties have perished; empires have disappeared in the strife of nations; wars and tumults, famine and pestilence, earthquake and storm, hatred and death, have characterized the passing years. But the book still lives.

Destroy the Bible! One might as well talk of puny man blotting the sun out of the sky. Indeed, might as well talk of annihilating God himself; for is it not the Eternal Logos?

Jesus said, "Heaven and earth shall pass away, but my Word shall not pass away;" for all flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the Word of the Lord abideth forever. (Isa. xl. 6-8; 1 Pet. i. 24, 25.)

THE HOLY SPIRIT IN HIS RELATION TO BIBLE STUDY.

BY REV. WILLIAM JUSTIN HARSHA.

OUR subject touches religious life at its very core. You will observe that we are concerned with three factors, and if I had a blackboard here I would write large these three words as summarizing the three factors:

SPIRIT—BIBLE—MAN.

Now let us begin by attempting to read these three words, after the manner of the Hebrews, from right to left. How far can we go?

I. THE NATURAL MAN'S RELATION TO THE UNDER- STANDING OF THE BIBLE.

We begin to read: "Man—Bible." There we stick; for the natural man cannot of himself find the Spirit through the Word. A great poet once put a bit of blank verse into a child's hands and told her that it was beautiful. The child looked at it, but failed to appreciate its beauty. She counted the lines, observed how even they were at the left-hand side of the page and how irregular at the right, but she could go no further. She lacked the poetic insight, and could not appreciate the delicacy and charm of the composition. So it is with the natural man in the study of the Scriptures: "He receiveth not the things of the Spirit."

(1 Cor. ii. 14.) Lord Chatham once went to hear the godly Mr. Cecil preach. After the service his lordship remarked to a friend, "I could not make out what the man was driving at." Even Chatham's great mind could not of itself grasp "the riches of the mystery."

There are two restrictions }
in human nature: } IGNORANCE AND INDIFFERENCE
vs.

These are offset *only* by }
the Spirit's two offices: } TO REVEAL AND TO APPLY.

To show how this is, let us run rapidly over the canons of interpretation.

(a) We begin with an axiom: *Every science has its technical terms.*

(b) From this axiomatic canon we take one logical step to the second: *Among these technical terms there are some which are key-words.* They may be compared to logarithms: they fit nicely into a thousand relations, and simplify the processes of thought. The key-words of biblical science are "regeneration," "redemption," "blood," "sin," "atonement," "faith," "repentance," "the filling of the Spirit," and so on.

(c) The third canon is: *These key-words must have their full force.* Wherever they occur they must be given their full weight. When Bierstadt was painting his celebrated scene from the Rocky Mountains one part of the rocks was so grand that he hung a delicate veil of shadowy mist over it, that it should not strike the spectator dumb with awe. Thus some men hang veils upon certain parts of Bible truth. Some pastors are afraid of the word "regeneration." They think their churches will not grow if they insist upon the need of the implanting of new life in the heart by the Spirit. So of many other words. But all should be given their full force. When the Spirit speaks he "speaketh expressly"—he means just what he says.

(d) The fourth canon is: *The force of these key-words can only be ascertained from the several contexts.* Now we begin to see how unable the natural man is to understand the Word of God. Perhaps you have been saying, "Up to this point the natural man can apply canons of interpretation just as well as the spiritual man. He has only to procure a dictionary and set to work." Ah, but a dictionary is a very poor place to find the shades of meaning in a man's key-words! You can only discover these by carefully reading that man's writings and entering into his spirit. For instance, you can go to the dictionary and find the meaning of the word "provisions." But if you apply that meaning to the word as used by Blackstone you will come to grief. He tells us that in a Roman Catholic sense the word means "a previous nomination by the Pope to a benefice before it became vacant." This you must remember when reading Blackstone. And when you observe in history that Edward III. went to Rome for "provisions" you must not suppose that his object was to beg or purchase food. If you hear a lawyer speaking of a "relation" in a technical sense, you are not to suppose that he refers to a relative. Words, like men, are known by their surroundings and associates.

Hence it is absolutely necessary for a man to enter into the mind of the Spirit in the contexts, to understand any verse of Scripture. There is the lesser context, consisting of the chapter in which the verse occurs. There is the larger context, consisting of the book out of which the chapter is taken. There is the largest context of all, consisting of the whole Bible. There is a *trend* of Scripture, a *spirit* of the Word, which is called the "Analogy of Faith," and no one can grasp this unless filled with the Holy Spirit. "It is written *again*," was Christ's method of arriving at the meaning of a text. He was being "led of the Spirit."

II. THE SPIRIT'S RELATION TO THE INSPIRATION OF THE BIBLE.

Having failed in our attempt to read our three words from right to left, let us try to read them, after the English fashion, from left to right: "Spirit—Bible." Let us stop here a moment. We find things going more smoothly now. The Bible may be approached from the side of the Spirit, because he is the inspirer of its sacred teachings. The most important relation of the Spirit is to the truth. As "God is love," so the "Spirit is truth." This is his essential attribute, the sum of his perfections. Take the Epistle to the Romans as an apparently unlikely example. The words "Holy Ghost" occur five times in this epistle, and they are connected with these five things—love, good conscience, joy, power, sanctification—all brought about through the truth. The words "Holy Spirit" occur fifteen times in this epistle, and they are connected with these fifteen subjects—holiness, heart circumcision, walk, testimony, freedom, minding things of the Spirit, immersion into the Spirit, righteousness, quickening, body mortification, witness-bearing, fruits, intercession, knowledge, love—all accomplished through the truth. What a libel on the Epistle to the Romans to say that it teaches faith without works! Every reference to the Spirit in the epistle deals with works. So we begin to see that we are sanctified "*by* the Spirit" "*through* the truth." (John xvii. 17.) So also we come to understand what the Apostle means by the "holiness of truth" (Eph. iv. 24), and we learn how we may attain unto it.

Well, then, as the Spirit is the truth, we are able to appreciate his right to inspire the writers of the Bible. Peter says (2 Pet. i. 21): "Prophecy came not in old time by the will of man: but holy men of God spake as they were

moved [Gr., *borne, carried*] by the Holy Ghost." He bore up the writers of the Bible, and held them up far above the errors and mistakes to which unaided men are liable. And as he took those men into his arms that they might write, he will take us into his arms that we may understand. We must be lifted up to their level if we are to take in their meaning. What a glorious privilege it was to study Hamilton's "Metaphysics" under the teaching of Sir William himself! I have myself had the delight of going through McCosh's "Psychology" under the direction of that sturdy scholar. Yet how much more blessed that He whose mind is in the Word should be ever at hand to open our minds to understand it!

III. THE SPIRIT'S RELATION TO THE SPIRITUAL MAN.

We can read right on from left to right: "Spirit—Bible—Man." The Spirit reaches the mind and the heart through the Word. The object of the Bible is given in 2 Tim. iii. 16, 17: "That the man of God may be complete, fully fitted [Gr.] to every good work." Christ commanded us to "delve into the Scriptures." (John v. 39.) We are to dig down into them as the miner delves into the rocks for the hidden ore. I have often seen the silver-miners at their work, and I have noticed that in proportion as they went down to the lower strata where the richer metal lies they needed more and more of supernatural light. The natural sun would not do for them, and oh, how carefully they guarded the little flickering lamps which gleamed upon their hats! So as we delve into the Scriptures we need the supernatural light of the Holy Spirit, and oh, how we should watch that that flame be not "quenched"!

In conclusion, let us remember these characteristics of the Spirit: (a) He is a comprehensive teacher. He slights

no part. He has to do with every truth that affects our stability and well-being. (b) He is an infallible teacher. Being divine, it must be so. (c) He is an ever-present teacher. You must have noticed that Christ is called the "Paraclete" or attorney, and so is the Holy Spirit called the "Paraclete." Now, I suppose, Christ corresponds with the attorney who pleads the case in court, and the Holy Spirit with the attorney who consults with the client and gives advice. We may call the Spirit our "consulting attorney," and may be conscious that he is ever at our side to teach and help. (d) He is an engaging teacher. He awakens enthusiasm, creates relish and delight in the truth. Dr. Arnold, of Rugby, was a great teacher because he could do this as to worldly knowledge, but the Holy Spirit is the greatest of all teachers in this regard. (e) Then, finally, he is a gentle teacher. We forget that the "love of the Spirit" is spoken of in the Bible. He feels tenderly for us, as tenderly as either God the Father or God the Son.

I have read of a present that was once prepared for a Saxon princess. It consisted of a silver egg, and when it was given to her she saw nothing so very wonderful about it. But she was told to touch a secret spring, and lo! the silver shell parted, disclosing a golden yolk inside. She touched a spring and the yolk parted, showing a bird with jeweled wings inside. She pressed the wings, and in the breast of the bird she found a miniature crown studded with gems. Within this crown, even, she found a ring more precious and beautiful than all the rest, which the princess discovered was designed for her, as it exactly fitted her finger. So are there treasures locked in treasures in the inspired Word. The Holy Spirit reveals to us the secret springs. Only as instructed by him can we discover the promises within promises, blessings underneath

blessings, which God has prepared for the consecrated student.

We read that Isaac went out one evening to pray beside the well of Lahai-roi, and he lifted up his eyes, and lo! in the distance there came a caravan. Upon one of the camels sat a beautiful young woman, and she lifted up her eyes and saw the young man by the well. But of herself she could never have known that it was Isaac, her allotted bridegroom. There was Abraham's old servant, however, riding by her side, who had conducted her all the way out of her father's country, and he told her who it was who was awaiting her so anxiously. And Rebekah alighted off her camel, and veiled herself in humble love in the presence of her lord. Oh, beautiful picture of Christ's bride coming out of the wilderness of this world to meet the Bridegroom at his second coming! All the way she has been led, comforted, instructed, by the Holy Spirit, whom that aged servant typified, and when at last the Lord shall come it will be the Spirit who will teach the bride to recognize him and to cry, "My Lord! my Lord!"

THE RELATION OF THE HOLY SPIRIT TO THE EVANGELIST.

BY MAJOR D. W. WHITTLE.

THE simple meaning of the term "evangelist," as used in the New Testament, is, "one who announces good tidings." Only three times is the word used. The passages can be profitably classified as follows:

1. A gift of Christ to the church. (Eph. iv. 11.)
2. The work of an evangelist. (2 Tim. iv. 1-5.)
3. An example of an evangelist. (Acts xxi. 8 with Acts viii. 5.)

From Acts viii. 4 we see that *all* the members of the early church were in one sense evangelists. They "went about preaching the Word." From the reference in Ephesians, however, and from the use of the term to identify Philip, it seems certain that from the first organization of the church there were men designated by the Holy Ghost, and set apart by their brethren, to preach the gospel, who were called *evangelists*. Paul the apostle gathered around him and trained and taught large numbers of such men. No less than twenty-two are named in the Acts of the Apostles and in his epistles. Barnabas, Silas, Luke, Mark, Timothy, Titus, Apollos, are the familiar names among this number. Others, whom he calls "fellow-workers" or sends out as messengers, are Gaius, Aristarchus, Sopater, Secundus, Tychicus, Trophimus, Crescens, Aquila, Erastus,

Zenas, Artemas, Demas, Epaphras, Onesimus, and Jesus called Justus. *All* of these may not have been known as evangelists, but without doubt nearly every one of them did the work of an evangelist in preaching Christ. Some of them, like Philip, specially gifted, bore the title; for in the New Testament church the gift carried with it the office, not the office the gift.

What we have a glimpse of in this list of itinerant workers in the church of the first generation has been continued through every generation since, down to our own times. During the middle ages Waldensian evangelists kept the fires of the gospel message burning among the mountains of Italy; and with the breaking out of the Reformation of the sixteenth century they were multiplied over Europe. Luther, Calvin, Zwingli, and Knox were all evangelists, and all sent forth hundreds of evangelists to spread the gospel and evangelize their various peoples. Before their time John Wickliff, in England, five centuries ago, trained men in the use of the Bible, and sent them out through the villages of England to preach Bible truth to the people. Oliver Cromwell, John Milton, John Bunyan, and their contemporaries of the Puritans, were evangelists. John Wesley evangelized, and sent out evangelists, all over the world, and built up the Methodist Church by their labors. In our own land, before and since the Revolution, God has put honor upon the work of evangelists, and used them for the good of the church. The Tennants of New Jersey were not the only men associated with George Whitefield in his evangelistic labors in this country from 1740 to 1770. All over the land men (other than ministers) were preaching the gospel and winning souls to Christ. During the first half of the century now closing, Nettleton, Finney, Daniel Baker, Knapp, Cartwright, and many others were in the field. It has remained, however, for the last half of the

century to be preëminently marked as an evangelistic period. The great revival of 1857 and 1858 was characterized by a remarkable activity among the laity of the church. This activity was prominently manifested in an increase in the number of evangelists, and the birth of new evangelistic agencies, such as the Young Men's Christian Association, city missions, and kindred organizations. These in turn have developed lay workers, until to-day there is undoubtedly a larger number of competent men devoting their time to the direct work of evangelism in this country than ever before. Not all of these evangelists are laymen. Some of the most successful and best known are from the trained ministry. The majority, however, of those called evangelists are men not educated for the ministry, but pushed out into the work from professional or business avocations, as they believe, by the Spirit of God. It certainly behooves the ministers of the churches to test the claims of these men, and to carefully scan their work.

If the agency is of God's appointment, and the agents are godly men, no minister of Christ should oppose or discourage them. So far as the Scripture is concerned, they stand upon the same commission for their authority as do "pastors" and "teachers." If not in all cases subject to the same ecclesiastical control, let each one be judged by his work and his walk, and let not the class be condemned because of unworthiness in individuals. In the nature of the case an unworthy and insincere man will not long continue in the work of an evangelist. The only possible way that success can be continued to him is by the power of the Spirit of God. That power he forfeits when his heart is not right with God, and he is laid aside, for the churches have no use for an unblessed and unsuccessful evangelist.

Let us come now to the Word of God as showing the relation of the evangelist to the Holy Spirit, that light

may be thrown upon the sacred calling, and the necessary qualifications of one who would follow it.

First, he must be *born* of the Spirit. (John iii. 3.) This would seem to go without saying, for how can a man preach Christ if he has never known Christ? An evangelist has no theme but Christ. He quickly learns that there is no converting power in any other theme, and that if he would be blessed the "Son of man must be lifted up."

Second, he must be *filled* with the Spirit. (Acts vi. 3.) The words of Christ in John vii. 38, "Out of him shall flow rivers of living water," do not find their fulfilment in all Christians. They *must* be fulfilled in an evangelist, or he is without power. He may have life in his soul, but not until he has "life more abundantly," the fountain filled to the brim, does that life find a means of outlet to reach those around him.

Third, he must be *called* by the Spirit to the work. (Heb. v. 4; Acts xiii. 3; Gal. i. 15, 16.) Examples of this direct calling by the Spirit without the intervention of man's authority are certainly presented in the case of Paul and Apollos, and implied in Onesimus and others who preached the Word. Without any derogation to, or lack of respect for, church order as established in the New Testament, the point should be made very clear, that if a man's commission to preach the gospel comes from no higher source than the authority of his fellow-men, whatever may be their titles, his words will have no higher power than the human authority in which he is trusting. "Don't preach if you can help it," was the advice of Mr. Spurgeon to one who sought his counsel. It is probably the best that could be given in the majority of cases, and is specially appropriate to those who would enter the evangelistic field, where a certain measure of irresponsibility to church authority leaves an opening for unprepared and un-

tried men to mistake their calling. Not all Christians are blessed with a wise bishop to guide them, as was the colored brother who based his call to the ministry, for which he offered himself, upon a vision he saw of the letters "G. P. C." across the sky. His interpretation of the meaning was, "Go preach Christ." The bishop induced him to go home by telling him that it meant "Go pick cotton."

It is right here that the plan of Mr. Moody in the school for young men at Mount Hermon, and the Bible Institute in Chicago, has its value. Young men of deficient education, converted after school years have passed by, and moved with a desire to devote themselves to soul-winning work, are tested upon spiritual lines. They are placed in an evangelistic atmosphere, under evangelistic men, and with evangelistic work to do, as a part of their training. Under this plan, what they are and what they are capable of doing are discovered at the beginning, usually, of their course of study, and they themselves are enabled to form an intelligent decision as to the mind of God concerning them. To some, experience in the work shows them that they are unfitted for it; while others are confirmed in faith, and go forward. I believe it would be an excellent thing for the churches if the young men who feel called to the work of the regular ministry could take a month or two at the Bible Institute in Chicago, and study with Mr. Torrey the subject of the baptism of the Holy Spirit for service, and go out to labor, under his superintendence, in the practical work of evangelizing in some of the various missions of that city.

Fourth, an evangelist must "*walk* in the Spirit" if he would continue to be used of God. (Gal. v. 24-26; 1 Tim. vi. 11 and 1 Tim. iv. 12.) Alas, how many men, once prominent in God's service and greatly blessed in preaching Christ's gospel, have been laid aside because they have

grieved the Holy Spirit, and his presence, in the power they once enjoyed, has been taken from them! The constant work of an evangelist requires in a special manner the constant walk in the Spirit. Familiarity with sacred messages and solemn methods in the serious business of seeking to save souls becomes in itself a snare, and leads to carelessness in personal experience, if the Spirit is not constantly present. Then, with success, comes the flattery of man, causing thirst for applause, and opening up avenues and means for self-indulgence; and this, where yielded to, cultivates love of ease and greed for gain, and soon *self*, not *Christ*, is the center of motive power, and the souls of men are no longer moved by his appeals. Oh that we might learn to so "walk in the Spirit" that we might be preserved from all of this!

Fifth, the Spirit of God will use no man who does not use the weapon of the Spirit. (Eph. vi. 17; 1 Tim. iv. 1.) John Trapp says, "The Holy Spirit rides most triumphantly in his own chariot." The examples given us by the Spirit-filled men of the New Testament prove this to be true. Peter's sermon on the day of Pentecost is a series of quotations from the Scriptures; so is Stephen's in Acts vii., and Paul's in Acts xiii. There are thirty-six quotations from the Old Testament in Paul's letter to the Romans. The words "it is written" occur eleven times, and come down like a hammer on the red-hot words he is uttering to weld his arguments and establish his conclusions. It is certain that the New Testament evangelists took the thirty-nine books of sacred Scripture from the hands of the Lord Jesus Christ, as being the Word of God, and, without entering into any questions of authorship, literary analysis, or speculations as to compilation of documents, etc., they preached Christ as fulfilling these Scriptures and establishing beyond question their divine authority and truthfulness.

With never a word or breath of uncertainty, they always spoke as believing that "all Scripture is given by inspiration of God."

From New Testament times until this day this characteristic feature of evangelism has continued. The evangelist is ever, and must ever be, a man with one message, "Jesus Christ, and him crucified," to be unceasingly reiterated; and one book, the Bible, to be unhesitatingly, unfalteringly, and loyally adhered to and exalted as the unerring and unchanging Word of God. Dr. Cuyler has well said, "Point to, without trying to prop up, the cross." Few who beheld will ever forget the illumination of Mr. Spurgeon's face as the five thousand voices of his great congregation would join in singing Dr. Bonar's grand words:

"The cross, it standeth fast,
Hallelujah!
Defying every blast,
Hallelujah!
The winds of hell have blown,
The world its hate hath shown,
Yet it is not overthrown,
Hallelujah!"

It was my good fortune to hear one of the last addresses delivered by Mr. Spurgeon to the graduates and students of the Pastors' College. It was an inspiration to look upon the bright, intelligent, and eager faces of the six hundred or more young preachers, as they hung upon the words of their venerated leader and father in the gospel. Leaning upon his cane he said: "They say I am the last of the Puritans, and that when I am dead Calvinism will expire. They little know of what they are talking. God's truth is never dependent upon the life of any man. So far as Calvinism stands for truths taught in the Word of God, it can never expire. God has ever had, and ever will have, faith-

ful men to preach his gospel. Let us count it our high honor to be of this number; and when they say the old truth is dying out, let us seek grace to preach it with renewed fervor. I have read a story of an incident in the great London plague that illustrates my point. A Scotch piper, going home from a place of revelry, pipe in hand, was overcome by the beverage he had too freely partaken of, and fell asleep upon the street. When the cart that was engaged in clearing the streets of dead bodies came along, the body of the piper was lifted in to be taken to the place of burial. The rough jolting soon aroused him, and, true to the instincts of his profession, he placed his pipe to his mouth, and blew a blast so loud and long that driver and attendants of the cart fled in terror, leaving Sandy the undisputed master of the field. So, my lads," said Spurgeon, straightening himself, and looking down upon the beaming faces of his auditors like a captain on the bridge of a steamer, "when they say that Calvinism, as the truth of God, is dead, just give them another blast." Cheers and amens greeted the appeal, showing that the evangelistic spirit that characterized their great leader had been imbibed by them.

Surely the continued blessing of God upon the labors of C. H. Spurgeon and D. L. Moody is an emphatic indorsement of the point under consideration, that if the Spirit of God uses an evangelist, the evangelist must use the Bible.

Sixth, if the evangelist is controlled by the Spirit of God, he will be in touch with the whole church of Christ, and be an evangelist for Christ, and not for any single denomination or party. (Eph. iv. 3-7.) It is not meant by this that evangelists should not have church connections, or that denominations should not have evangelists. But the evangelist must avoid being possessed by a sectarian or party spirit, and have as his motive the "adding of souls to the

Lord," rather than the success of his denomination, and do all in his power to promote the unity of believers as the one spiritual body of Christ.

Seventh, the Holy Spirit, in controlling an evangelist, will keep him faithful to the one leading purpose of God in his calling, namely, the conversion of souls. When the burden for souls leaves a man, his work as an evangelist is over. He may be a professor of theology, a teacher, or a reformer, but he can no longer do the work of an evangelist. Paul had been twenty-three years in the work when he wrote, "My little children, of whom I *travail in birth* until Christ be formed within you" (Gal. iv. 19); and two years later he penned the remarkable sentences: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Brethren, perhaps this last point, that can only be barely alluded to, is the most important point of all for us to consider, the most needful of all to engage our prayers. If a man or woman, in the stated ministry or out of it, called minister, pastor, elder, or evangelist, or bearing no official name or title, has this burden for souls, it is the Holy Ghost who gives the burden, and he will be used as an evangelist to bring men to Christ. If those bearing all of these titles have not this burden, their labor to convert men will be in vain, their words will be without power.

Oh that the Spirit of God might fill us this day, and give us such views of Christ and the value of immortal souls that a longing to save men, beyond anything we have ever known, might possess us, and remain with us until Christ shall take us home or come in the glory of his Father!

THE HOLY SPIRIT AND THE SUNDAY-SCHOOL TEACHER.

BY REV. D. M. STEARNS, OF GERMANTOWN, PA.

In connection with the lesson on "The Draft of Fishes," Luke v.
1-11.

WE cannot think of the Lord Jesus apart from the Spirit, for he was conceived by the Spirit; the Spirit descended upon him as a dove at his baptism; he was led by the Spirit into the wilderness to be tempted of the devil; he went forth in the power of the Spirit; he was anointed by the Spirit, and wrought all his works in the power of the Spirit; he offered himself a sacrifice by the Spirit, and was raised from the dead by the Spirit. When he was about to be offered up he told his disciples that it was expedient that he should go away, in order that the Holy Spirit might come, and he commanded them not to depart from Jerusalem until the Holy Spirit should come upon them. In Ephesians v. 18 we are commanded not to be drunk with wine; therefore we readily count it a sin to be drunken. But in the same verse we are commanded to "be filled with the Spirit." Why is it not as much a sin not to be filled with the Spirit as it is to be drunken with wine? Yet we know that few even among the preachers seem to have a whole-hearted ambition to be filled with the Spirit, for if they had they would be filled. Some of us think that if we were thus filled we would feel very happy,

and that our people would be mightily affected toward God; the whole church, and perhaps the town, would be shaken, and a wonderful work would be done. Now it might work that way or it might not. When Peter was filled with the Spirit at Pentecost he caught three thousand souls; but when Stephen was filled with the Spirit and preached his wonderful sermon, he got perhaps three thousand stones; at least he got enough to kill him—quite a different affair from that of Peter. When Jesus read in the synagogue at Nazareth, and spoke to the people in the power of the Spirit, instead of receiving many converts and seeing the town shaken for God, he himself was shaken out of the town, and seemed likely to lose his life. It might work that way to-day. I fancy I know some churches where, if the minister were filled with the Spirit, he would not be wanted very long, and it would be just the same with the Sunday-school teacher. A preacher or a teacher filled with the Spirit will speak the Word of God with too much boldness and sharp-pointed personal application to be welcome in certain quarters; but being ambitious to please God rather than man, he will not modify his testimony to please certain Pharisees and Herodians, and therefore the consequences may be anything but peaceful for the Spirit-filled soul; but he will have the peace of God, and his approval, with which nothing can be compared.

As in this lesson, so now the people will press to hear the Word of God. Their souls are hungry for it. I see it every day in the week; for God has given me the privilege of opening his Word to the people every day, rain or shine, summer or winter, for ten months in the year, and some days I have three and four privileges a day. I sometimes think that if some preachers could see the interest that is awakened by this simple exposition of the Word, and con-

tinued from year to year, that they would give the people fewer sermons and more real soul food in the way of Bible-readings. As it is, there is in many places a famine of the Word of God, as foretold in Amos viii. 11, 12 and Isaiah xxix. 11, 12.

Just as the Lord asked Simon for the loan of his boat that he might speak from it to the people, so he is asking us for these bodies of ours—earthen vessels (Rom. xii. 1, 2; 2 Cor. iv. 7)—that out of them he may continually preach the Word through us in the power of the Spirit. It is ours to yield to him, be filled with the Word and the Spirit, and let him work in us “both to will and to do of his good pleasure.” (Phil. ii. 13.)

The call to follow him seems here to be a different call from that in Matthew iv. 18–22, for there they left the ships and the nets, but here they forsake all—ships, nets, fishes, everything—in order to follow him. After we become saved people by receiving the Lord Jesus Christ as our Saviour, then we receive call after call to be wholly his for his service; and if we are obedient we drop one thing after another—not necessarily sinful, for when we are saved we are supposed to have done with all sinful things; but we all have many weights and entanglements in our lives, from which he calls us, that in all things he may have the preëminence. Sometimes we are actually to cut loose from the things, and sometimes simply to give them lower place, that everything may be subservient to him and his pleasure. Some are afraid to let him have the full use of the vessel, lest in some way they suffer by it; but this is shameful unbelief and distrust. See how he rewarded Simon for the use of his boat, and he is “the same yesterday, and to-day, and forever.” He loves to do things overflowing: when Philip thought that two hundred pennyworth might give every one a little, he just filled them all. He delights to

do exceeding abundantly above all we ask or think. Why limit him? Why grieve him? Why not surrender fully and be filled? Then, again, Simon seems to question his knowledge and methods. His "nevertheless at thy word" seems to lack the enthusiasm of faith. John McNeil said, "Why did he not say, 'Hallelujah, Lord! at thy word down it goes'?" Then notice that the Lord said, "Let down your *nets*;" but Simon said, "I will let down the *net*," as if he thought one net would hold all they would get at that unlikely time of day. What a rebuke to his unbelief and fearfulness was the great multitude of fishes! When the Lord thus works, how small it makes us feel in our own estimation! and that is the way we should always feel. Nothing hinders the Spirit like self-confidence and pride of any kind; but an empty vessel seeking only the glory of the Lord he will quickly fill.

The partnership of James and John is suggestive of our partnership with the Lord, for "we are laborers *together with God*" (1 Cor. iii. 9); but remember it is "with God." He plans and directs everything, and we simply "dwell with the King for *his work*." (1 Chron. iv. 23.) As soon as it becomes "*our work*" in which we seek his blessing, we are off the track.

Having filled ourselves full of his Word on the lesson or topic for the day, and in the depths of our hearts being conscious that we seek only to magnify him, we may fearlessly trust him to fill us with his Spirit for the occasion, and go forth believing that he does. We may be filled with comfort and strength by such words as these: "Fear thou not; for I am with thee;" "I will be with thy mouth, and teach thee what thou shalt say;" "I the Lord thy God will hold thy right hand;" "Be not afraid of their faces: for I am with thee;" "My word shall not return to me void;" and "Your labor is not in vain in the Lord."

THE HOLY SPIRIT IN HIS RELATION TO THE PASTOR.

BY REV. A. J. GORDON, OF BOSTON.

[The following is not a verbatim report of Dr. Gordon's address, but only brief notes. The regular stenographer of the Conference was compelled to be absent at the time, owing to a previous engagement, and we have failed, after every effort, to secure the manuscript.]

WHATEVER came to pass in the life of Jesus Christ will come to pass in the life of every believer. Jesus was born of the Spirit, led by the Spirit, raised from the dead by the Spirit, filled with the Spirit. Through the Eternal Spirit he offered himself without spot to God.

In the first chapter of the Acts of the Apostles we learn that he, through the Holy Ghost, gave commandments to the disciples. He wrought miracles by the power of the Spirit. In Revelation we read, "These things saith he that hath the seven spirits of God." To the Jew seven meant completeness. Jesus Christ had the Spirit in all his fullness. As the dove that Noah sent out of the ark flew hither and thither, and could find no rest for its feet, so the Holy Spirit, in the shape of a dove coming down from heaven, found no fitting place to rest until he rested upon Jesus. For centuries he looked for a man who would be completely filled with his presence.

Some people say that we should not now pray for the descent of the Spirit; he came at Pentecost, and has been

here ever since. That is true; and yet we learn that after Pentecost he fell upon the disciples "as at the beginning." We should pray for this enduement of power for every service. The definite ministry of the Holy Spirit began at Pentecost, and will not end till the second coming of Christ. This is the age of the Spirit. Jesus said, "If ye loved me, ye would rejoice, because I go unto the Father." When Christ was on the earth he was here in weakness, humiliation, and poverty. In the person of his Spirit he is here in power.

In the second chapter of the Acts the first thing said about the church was that they continued in prayer, and then were all filled with the Holy Spirit. Paul's sublime prayer in the Ephesians ends with the words "that ye may be filled with all the fullness of God." Through him we both have access by one Spirit unto the Father. It is just as much our duty to be filled with the Spirit as to be baptized. All Christians, like all Scripture, should be God-breathed. We should be in the Spirit just as the vessel is dipped into the ocean and filled. "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to each other in psalms and hymns and spiritual songs."

The problem of music in our churches is settled when all are filled with the Spirit—an operatic choir will not displace the praises of the people. "As many as are led by the Spirit of God, they are the sons of God." One is a child of God the moment he is regenerated, but becomes a son of God, having reached his majority, when he is willing to be led all the time by the Spirit. Such a man cannot be stale, for the Spirit will lead him into all truth. His preaching will be like a fountain springing up and flowing forth. Without effort he will give the things God has given to him. If a diver wants to dive deep into the water he springs from an elevated position, and after he is

down in the water he gets his supply of air from above. So the Christian, though he may be in the slums, receives his breath from on high; like the Master, separate from sinners, though in the midst of sinners, and getting his life from a different atmosphere. Gideon's band of three hundred separated unto God was really stronger than the multitude of thirty-two thousand.

The anointing of the Spirit should be unto us like the oil described in the One Hundred and Thirty-third Psalm, "that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

We are often anxious to use the Spirit, while we ought to be willing that he should use us; and that he may use us according to his will, all our being should be filled with his presence. I saw a man gasping for air while dying of consumption. There was plenty of air, but there was a lack of lungs. Power through the Spirit is abundant, but he cannot fill us if we are filled with other things.

The need of this generation is men that believe in the Holy Spirit; men on fire, who preach the gospel with the Holy Ghost sent down from heaven. When we yield completely to the Spirit's guidance he sometimes makes us say what we do not intend to say. While preaching in Boston an incident came into my mind of which I had not thought in the preparation of the sermon. I told of a young man in an Edinburgh university whose professor rebuked him for holding the book in his left hand, but apologized sympathetically when he found that the young man's right hand had been cut off. After the sermon a gentleman arose in the front pew, and, throwing aside his cloak, said, "I am that young man, and believe in the Christ of whom I have heard this morning." It was a thrilling incident. Evidently the Holy Spirit suggested the incident, and used it for the glory of Christ.

THE RELATION OF THE HOLY SPIRIT TO THE CHRISTIAN WORKER.

BY REV. J. F. CARSON, CENTRAL PRESBYTERIAN CHURCH,
BROOKLYN.

THE Holy Spirit sustains to the Christian worker an added relation to that which he sustains to the Christian. The relation of the Holy Spirit to the Christian has a five-fold aspect.

First, he is the author of the Christian life. A Christian is simply one who has been born of the Spirit. (John iii. 5, 6.) Regeneration, which is the commencement of the life of God in the soul of man so that the man becomes a partaker of the divine nature, is wholly the work of the Holy Spirit.

Second, the Holy Spirit alone can nurture this life of which he is the author. Coming through faith to the heart of the sinner, the Holy Spirit makes him alive from the dead. Then he enters that new-born heart to completely sanctify it, to enable the regenerated man to grow in spiritual power and live a holy life. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." (2 Thess. ii. 13; 1 Pet. i. 2.)

The third aspect of the Holy Spirit's relation to the Christian is that of teacher. This is the direct promise. (John xiv. 26.) While on earth Christ was the official teacher of his people. When he went away he sent the Spirit to take

his place, and henceforth the Spirit is to be the teacher and guide of the church.

Fourth, the Spirit is also to be the Christian's intercessor. The believer has two intercessors: Christ, who has passed into the heavens and who represents the believer before the Father's throne—for we read, "He ever liveth to make intercession for us;" and the Holy Spirit, who abides in the believer's heart, prepares his petitions, interprets his prayers, and pleads in and with his prayers.

Fifth, the Holy Spirit seals the believer—that is, imparts to the believer his own likeness, designates him as God's possession, becomes the guaranty and assurance of his safety. Paul urges, "Do not make sorrowful the Holy Spirit of God, whereby ye are sealed unto the day of redemption." That seal cannot be broken by man, devil, or God himself. Safe, eternally safe, is the one who is sealed by the Holy Spirit of God.

This is the fivefold aspect of the Holy Spirit's relation to the Christian—regeneration, sanctification, illumination, intercession, sealing.

This relation, in all its fullness, the Holy Spirit sustains to the Christian worker, but to it is added the other relation of power, the Pentecost relation. This is entirely distinct from the other, and the distinction is clearly marked in Bible phraseology. It is significant that "wherever the Spirit is represented as operating with respect to the believer's life, it is always from within; but when he is represented as giving power for service it is always from without. The work of the Spirit in regeneration, sanctification, illumination, is never spoken of as from without." (Dr. Pierson.) The work of the Spirit in qualifying the believer for service is never spoken of as from within. Acts i. 8: "Ye shall receive power, after that the Holy Ghost is come *upon* you," not *in* you. Luke xxiv. 49: "Tarry ye . . . until

ye be endued [clothed upon] with power." The Holy Spirit comes to that Christian who desires and fulfils the conditions of receiving him, and especially qualifies him for service. It is this coming of the Spirit with his enclothing power to the believer, who is already filled with his presence, that makes the Christian worker.

The Christian who would become the Christian worker must have his Pentecost. Christ had his Pentecost. Before he began his public ministry the Holy Spirit came upon him. (Luke iii. 22; iv. 1, 14, 18.) The Holy Spirit was in Jesus prior to the descent of the dove. He was conceived of the Holy Ghost. But Jesus did not begin to teach or work until he had received the anointing for service, and henceforth he lived and worked (Matt. xii. 28), died (Heb. ix. 14), and rose from the dead (Rom. i. 4), by the power of the Spirit.

The disciples had their Pentecost. Tarrying at Jerusalem in obedience to Christ's instructions, waiting for the promise of the Father, the Holy Ghost came upon them. But the descent of the Spirit in the upper room was not for the disciples of that time alone; it was for all the disciples of the age. The Comforter, who is the Holy Ghost, having come at that time, has never since departed, but abides in the church. We are not, therefore, to look for or expect another Pentecost, any more than we are to look for or expect another Calvary. There is only one other great event for which the Scriptures direct us to look, and that is the coming of our Lord. Then the Spirit will resign to Christ. As Christ shall ultimately give up his kingdom to the Father, so the Holy Spirit shall give up the administration of that kingdom to Christ when he comes in glory with all his holy angels. Till then is the Pentecostal age, the age of the Holy Spirit's abiding in and administration of the church.

Two questions press for answer: In what way does the Holy Spirit give power to the Christian worker? and, What are the conditions of receiving him in his relation of power? In answering the first question I do not attempt to deal with the sacred relation existing between the Holy Spirit and the individual worker. "The secret of the Lord is with them that fear him." We may not talk about or discuss that secret. But there are certain surface, yet deep and important, facts which show how the Holy Spirit gives power to the Christian worker, and which we may point out. In stating these I simply give you my gleanings from several fields, especially from Northfield.

The Holy Spirit gives power to the Christian worker, first, by filling him with love—supreme love to God, burning love to man. Love is the first element of power in Christian work. Without it one can have no power for God. Mr. Moody has well said: "A man may be a successful physician and not love his patients, a successful lawyer and not love his clients, a successful merchant and not love his customers, but he cannot be a successful worker for God and not love humanity." The end of all Christian work is to reach the hearts of men with the gospel, and nothing but love can find the avenues which lead to the human heart. I know that in our day brain has the ascendant. We are told that it is keenness that wins, and that wits will get to the top. But in Christian work brain-power has been tremendously overrated. Not brain, but heart, is power. Christianity is not an idea, not a thought, not a philosophy, not a science; Christianity is a passion—a passion for souls. In its inception it was not a matter of divine wisdom or divine power, but a matter of divine love. It had its origin in the heart of God. Christianity is love, not thought; it is heat, not light; it is heart, not intellect. What a sweeping revival there would be in this land this winter if one

half of the brain were taken out of the church and made over into heart! How the church would cease its discussion of the problems of Christian truth, and how all our unhallowed discussions over creeds and their formations would pass out of sight like raindrops falling into the sea, dissolve like the frost-crystals beneath the sun's ray, pass into invisibility like the darkness under a shaft of lightning! I do not read that they had any discussion about the articles of a creed on the day of Pentecost. But how they reached hearts on that day! You cannot reason men into the kingdom of God; they have got to be loved into it. If our work is to touch hearts, then let it be remembered that heart is the only thing that can touch heart; and by heart I mean that same kind of impassioned love for souls that stirred in the bosom of God, and drew Jesus Christ down from the riches of heaven and the glory of the throne, to the poverty of the manger and the ignominy of the cross. The Christian worker who has love like that has power, and that love is the gift of the Holy Spirit. In Gal. v. 22 Paul mentions nine things that the Spirit gives, and he puts love first. "The fruit of the Spirit is love." Again, we are told that "the love of God is shed abroad in our hearts by the Holy Ghost." In his marvelous twelfth chapter of First Corinthians, Paul urges believers to covet earnestly the best gifts, the talents, the power which they deem most efficient in service; but he adds, "I show unto you a more excellent way," and that "more excellent way" is love. Better than knowledge, better than wisdom, better than experience, better even than faith, is love in doing God's service. The Spirit gives the Christian worker power by filling him with love.

The Holy Spirit gives power to the Christian worker by giving him liberty. Some one has compared the condition of many believers to that of Lazarus when he came out of

the sepulcher bound hand and foot. The bandage was not taken off his mouth, and he could not speak; his hands and his feet were bound, and he could not move. He had been raised from the dead. He had life, but he was bound. There are many in the church who are true Christians, they have life, but they are bound. When the Spirit of God comes upon a man he snaps the fetters and sets him free. He gives liberty, and through liberty, power.

The Holy Spirit gives power to the Christian worker by making him hopeful. A despondent man cannot accomplish much. Even God cannot use him effectively. He had to send his angel to get Elijah from under the juniper-tree and out from his despondent mood before he could use him. Christians who have their harps on the willows cannot sing the songs of Zion. It is not Melancthon, easily cast down, but Luther, ever hopeful, who carries forward the work of the Reformation. Only the man whose heart is full of hope can press on in the Lord's work. But how may such hope be secured? Rom. xv. 13: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, *through the power of the Holy Ghost.*" Hope being necessary in order to effective work, the Holy Ghost in the Christian causes him to abound in hope and thus gives him power in service.

Allied with this spirit of hope is the spirit of joy. "The fruit of the Spirit is joy." If the Lord cannot use a despondent man much less can he use a sorrowful one. Long faces and sepulchral tones and tearful voices are not conditions of success in doing the Lord's work. What Nehemiah said to the people of his day is true to-day: "The joy of the Lord is your strength."

The Holy Spirit gives power to the Christian worker by giving him definiteness of aim. Definiteness is the watch-word of success. Concentration is power. Along in the

thirties a young man guided a raft, laden with his employer's produce, down the Mississippi to the New Orleans market. After disposing of the cargo he went out with two companions to see the sights of the city. They drifted into the slave-market. As the young man listened to the auctioneer proclaiming the good qualities of each slave, and as time after time he heard the hammer fall that separated husband from wife, and children from parents, his manhood was stirred, his face flushed, his eye flashed fire, and turning to his companions he said, with quivering lip and choked voice, "Boys, if ever I get a chance to hit that thing I will hit it hard, by the eternal God!" Who is this young man, swearing to hit this thing? Look at him. Long and lean and gaunt, ungainly in appearance, homely in look; poverty marked in clothing and person; his coat threadbare, his trousers rolled up because frayed at the bottom, his heavy boots of the coarsest make. Who is he? A backwoodsman, a teamster, a boatman. And what is the thing he swears to hit? An institution older than the Republic, legalized in many States, protected by the Constitution, sanctioned by the church. What irony! A young man, unknown, obscure, poor, swearing by the eternal God to hit this thing! But that one thing became the ruling passion of that young man's soul. To it he gave his thought, his energy, his manhood. God used him, and thirty years afterward that young boatman, now occupying the highest place in the land, wrote the Emancipation Proclamation, signed it with his own name, Abraham Lincoln, and at once the shackles fell from the hands of the American slave, and the American slave-market became a thing of the past. The power of a definite aim, of a concentrated purpose. It is as great in spiritual things. Paul, filled with the Holy Ghost, could say, "This one thing I do." He sharpened his body, soul, and spirit to a single point; God diamond-

ized that point, took hold of Paul, and etched the great thoughts of his living gospel on the age. The man filled with the Holy Ghost has but one aim in life, and that definiteness of aim is power. For him "to live is Christ."

The Holy Spirit gives power to the Christian worker by giving him skill in the use of the instrument of his work. The mighty instrument in doing God's work is God's Word. It is perfect folly for one to attempt to fight the Lord's battles with his own weapons—his experiences, his ideas or theories, his doctrines or philosophy. That is to invite defeat. The only powerful weapon is the Word. That is the sword of the Spirit, and it is only the Spirit-filled man who can use it successfully.

This is the Holy Spirit's relation to the Christian worker—the relation of Power. "An Irish minister furnishes a vivid illustration. An army is drawn up before a granite fort which it intends to batter down. We ask the general: 'How are you going to level these great stones?' He points to a cannon-ball and says, 'By this.' 'But there is no power in that. If all the men in the army should hurl it against the fort it would make but a slight impression, if any.' The general replies: 'True; but look at the cannon.' 'Well, there is no power in that. A child may ride upon it. A bird may perch in its mouth. It is a machine, and nothing more.' 'But look,' says the general, 'at the powder.' 'No power there. A child may spill it, a sparrow may peck at it.' Yet," says Dr. David Gregg, in a sermon on the Holy Ghost of great beauty and power, from which the above quotation is taken—"yet, given this powerless cannon and powerless ball and powerless powder and a spark of fire, and when that spark of fire touches that powder, in the twinkling of an eye it is a flash of lightning, and that ball is a thunderbolt which smites the fort as if it had been hurled from heaven, and its granite walls lie

in ruins. So," continues Dr. Gregg, "is it with the truth of God when we put back of it a living soul and put into that living soul the fire of the Holy Spirit. Peter's sermon on Pentecost was the cannon-ball, Peter's soul was the cannon, Peter's fervor was the powder, but the Spirit of God was the all-essential spark of fire that converted the mighty fervor of the man into power, which caused the truth to bore its way into the citadel of three thousand souls." The oncoming and infilling of the Holy Ghost makes the Christian a soul-saving, spiritual force in the world.

The disciples had the Spirit before Pentecost, but what different men they were after Pentecost! Before Pentecost the disciples had the Spirit; after Pentecost the Spirit had the disciples. Before Pentecost the Spirit was *in* the disciples; after Pentecost he was *on* the disciples with his enclothing power. There is a vast difference between you having the Spirit and the Spirit having you, a vast difference between you possessing the Spirit and the Spirit possessing you. That is the Pentecost relation, the Spirit having you, possessing you, enclothing you with himself. Give yourself to God and God will give himself to you, and then you "shall receive power, after that the Holy Ghost is come upon you."

THE HOLY SPIRIT IN HIS RELATIONS TO PURITY OF MIND.

BY ANTHONY COMSTOCK, OF NEW YORK.

THIS theme has been assigned to me doubtless because I have the honor of representing a noble society which for more than a score of years has stood for the moral purity of the youth and children of the United States of America. The offices and ministrations of the Holy Spirit I leave for theologians and persons wiser than I am to discuss. My object is to emphasize certain facts going to show that the environment of our youth is such as to drive away the Holy Spirit and debar him from their hearts. Our blessed Saviour, in his Sermon on the Mount, said, "Blessed are the pure in heart: for they shall see God." The reverse of this is spiritual blindness.

Many good people most sincerely insist that the drink curse is the worst foe the human race has to contend with, and the root of all other evils. While I would not discount for evil the ravages of intemperance, I do most earnestly contend that such is not the fact. *The evil imagination of the natural heart is the greater foe.* Upon its surface, as upon a putrid stream, float all other crimes. It creates phantoms of sinful pleasure which quench spiritual life. It produces moral contagion and spiritual paralysis.

The devil is ever turning the batteries of sinful thoughts against divine aspirations in the soul. With them he deco-

rates the chamber of imagery in the heart with foul scenes and pictures, which effectually debar that heavenly Messenger who, standing outside the door of the heart, in pleading love-tones says, "Behold, I stand at the door, and knock." Evil thoughts never invite this gentle Pleader to enter the heart. At his approach the signal is sounded for the bars to be shot across the inside of the door, to prevent all possibility of its being opened for this heavenly Guest.

The prophet Ezekiel, in his vision of the chamber of imagery, after he had dug through the wall and opened the door, said of it as follows: "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." (Ezek. viii. 10.)

The defiled imagination is the devil's sharp-shooter secretly firing death-missiles into the souls of man from the domain of hell. By it he fetters the will, deadens the sense of right and duty, sears conscience, hardens the heart, and destroys the soul. Using it as a banquet-table, he spreads before appetite, passion, and lust every allurements for evil which can be wrought out of the wine-cup, gambling-game, lottery device, race-track scourge, unhallowed love, evil reading, and kindred vices.

The evil imagination erects charmed circles in the midst of death and corruption. It whets the appetite of self-indulgence and fetters its followers to a body of living corruption and death by malicious deception. To the bloated sot it constantly whispers, "Another glass, another glass," well knowing that each additional glass is another link in death's chain. It takes innocent youth by the hand and leads them into haunts of vice—the jaws of death—under false promises of seductive pleasures. It acts as a mounted guard to escort all classes of persons into promised realms of dazzling enjoyment, only to guide them, by false allure-

ments, into deep mire, where they sink into horrible abominations.

Ask the drunkard, libertine, felon, gambler, forger, thief, embezzler, or the victims of lust, appetite, or secret vice, what phantom guided them to crime, degradation, and abominable living, and from one and all will come the answer: "Evil thoughts controlled me, and I was powerless to resist."

The defiled imagination fills the atmosphere of the soul with reeking odors. It deposits a deadly poison in the fountain of moral purity, corrupting the stream of life. It is a deadly miasm in the moral atmosphere. As sewer-gas poisons and infects the atmosphere of the home, bringing disease and death in its wake, so the debauched imagination—the sewer-gas of hell—infects the domain of the mind.

Since Adam's fall the imagination of man's heart has allured him away from God and been his pilot to ruin. It has cursed the human race in all ages, and brought down the consuming fire of God's wrath upon many a city and people. Fire and brimstone, lava and ashes, have been employed in the past as agents of God to purge away the abominations resulting from the allurements of man's evil imagination.

Before setting before you the evidences from God's Word, let me present a few simple illustrations, from everyday life, of this power for evil.

The "tip" upon the horse likely to win in a certain race about to be run, or upon the sure advance of certain stocks as published in some newspaper, sets on fire the imagination of those inclined to gamble, and leads such to crime and ruin.

Two young men were brought to our office who had become so crazed by what they called a "sure tip" that

they stole more than one hundred dollars' worth of jewelry, and pawned it for fifty dollars to get money to bet with. They placed the entire amount upon their "sure tip," only to lose, and find State-prison staring them in the face.

A young married man with three children, a cashier in a fashionable club in Brooklyn, imagined, as he afterward confided to me, that he could make more money at the race-track betting with professional gamblers than he could earn as cashier. At the end of five months' experience he found himself a defaulter to an amount of over twenty-five hundred dollars. In despair and remorse he started to commit suicide, but, as he afterward told me, "As I stood looking at the dark waters I thought of wife and children, and of the disgrace and sorrow I was about to inflict upon them, and I could not."

A man occupying a prominent position in Albany committed suicide, after being allured by his vain thoughts over prospects of gain at gambling into stealing over three hundred thousand dollars of his employer's funds.

The saloon and dive keeper decorates his saloon with pictures of nude women, or copies of the nude from the modern fleshly schools of art, to attract young men, cunningly divining that if he can thereby link imagination and passion together he will easily secure a permanent patron to his bar.

Evil reading is a hydra-headed monster. Through imagination it kindles the fire of remorseless hell to the soul. It practically cuts grooves into the brain—the motive-power of action—into which the wheels of evil habits perpetually run. With what satanic malice does the dealer in obscene and criminal publications hunt out innocent children to find patrons for his noisome wares! How the receptive mind of youth grasps at this seed-sowing of foul

leprosy! Many and many are the instances brought to our notice where base men and women have deliberately plotted the ruin of some beautiful maiden by placing within her reach books and pictures to defile her imagination and corrupt her thoughts.

A few months ago, in a neighboring city, we found instances where packages and rolls of printed matter of the very foulest character were dropped on the sidewalk in front of school-children of both sexes while they were upon their way to school.

Another instance occurred on Union Square, New York, where a beautiful maiden, returning from a most select school, had placed upon her arm, while she stood waiting for a Fourth Avenue car, a package so foul that words cannot adequately describe it. This package was marked: "To be opened in secret. Don't let anybody see it."

In a more recent case we found that there were being sent by mail to young girls under sixteen years of age, attending another select school in New York City, the most diabolical books. The secret of all this diabolism was the attempt of persons contemplating the ruin of innocent girls by application of these soul-cursing influences upon their imagination.

A young man whom I arrested at Newburg, N. Y., had become so entranced with stories of bloodshed and crime by dime-novel heroes that, when he heard the officer was after him, he armed himself with a bowie-knife, imagining he was imitating the valor of one of the heroes he had been reading about.

Another young man arrested and brought into court for an attempt at highway robbery exulted over his crime, and after being committed for trial said, "I guess they could write a dime novel about me."

A young man of classical education in part became in-

fatuated with sensational stories of youthful criminals. He ran away from home to be free to enter upon a life of riotous living. He became a weak victim to fancy's wiles. In a drunken brawl he was fatally stabbed. Upon his death-bed he bemoaned the delusions which had led him astray. Shortly before his death, when urged to make a start for a new life, he said: "I have heard father say after I'd sown my wild oats I'd come out all right. It's been a heavy crop, hasn't it? I think he forgot that if you sow the seed you're bound to gather in a harvest. This is mine." When asked to make a start for a new life, he said: "I can't. If I try and have better thoughts the scenes of vice come right back to me like a slap in the face. They are burned in. I can't get rid of them." Then his heart went out to young men. "But warn all young people whom you know to let these foolish books alone. They are very silly, but they do harm to many, and they have ruined me. They take you one step on a bad road, and the rest comes quick and easy." Then, as revealing the decorations of the chamber of imagery in the heart, he said, just as he breathed his last: "*If through His infinite mercy I am ever forgiven, don't you think that I will cease to remember? How could I enter heaven with those polluting memories clinging to me? Oh, if I could only forget!*"

In Genesis vi. 5, 6 we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." After the flood, when the loving Lord made his covenant with Noah, we find his heart moved with pity by man's infirmity in this respect, and, as one reason why he will not again destroy the world by flood, God says: "For the imagination of man's heart is evil from his youth." (Gen. viii. 21.) Again, God's message to the prophet

Jeremiah concerning the waywardness of the children of Israel, and his covenant made with them before he brought them out of the land of Egypt, says: "Yet they obeyed not, . . . but walked every one in the imagination of their evil heart." (Jer. xi. 8.)

A gentleman who saw some of the representations of pagan defilement brought to light by the spade of the explorer in the ruins of Herculaneum and Pompeii said he "did not wonder that the Almighty had buried these cities in lava and ashes." Recently there have been resurrected from the ashy graves where for centuries they have lain buried, carved stones, marble bas-reliefs, paintings, external and internal decorations, all showing that the hand of genius was then employed to make permanent the debauched imagery of corrupt minds. Art and literature embalmed in permanent form these foul conceptions of pagan licentiousness. Fed upon such matters, the mind of that people became so debauched, and they were thus led into such excessive, abominable living that the judgment of Heaven buried them out of sight.

The Bible furnishes many other witnesses against this deadly foe. Solomon, in declaring the things that are an abomination unto the Lord, among others, said: "An heart that deviseth wicked imaginations." (Prov. vi. 18.) Job, speaking of the imaginations of the wicked, said: "They conceive mischief, and bring forth vanity." (Job xv. 35.) The Apostle Paul, in writing to the Romans, said: "Because that, when they knew God, they glorified him not as God, neither were thankful; *but became vain in their imaginations, and their foolish heart was darkened.*" (Rom. i. 21.) The highest of all authorities, our Lord Jesus Christ, said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false

witness, blasphemies. These are the things which defile a man." (Matt. xv. 19, 20.) You will observe that *evil thoughts* head this list.

Have I proved the existence of a terrible foe? If so, are the youth of this nation in danger therefrom? The last census declares that about twenty-two million four hundred thousand youth are in attendance upon our institutions of learning. These youth are the future hope of this nation. To corrupt them is to discount the character of the men and women of the future. *Their environment concerns us to-day.* The New York Society for the Suppression of Vice has for more than twenty-one years served on detailed duty. As the advance guard, or sappers and miners, of the army of the Lord, we have discovered somewhat of the position and strength of the enemy. We have located masked batteries, sunken mines, ambuscades, which lie athwart the pathway of the young, and learned many of the tricks of the enemy. As a representative of this noble society, I have the honor of making report for them. *Our magnificent army of more than twenty-two million youth is in imminent danger.* "For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets." (Jer. ix. 21.) The very earth seems to tremble with the united tread of these millions of youth, as in one solid phalanx they are marching, *marching*, marching on from youth to maturity, from time to eternity. Worse than a line of fire hems them in. The environment of tainted ancestry, inherited appetite, passion, and tendency to wrong-doing surrounds a large percentage. The last census declares that there are one million habitual drunkards in the United States. What a parentage from which to grow noble characters!

The World's Fair cursed this nation. Blinded by desire

for money, the managers set at defiance the laws of God and this nation concerning the Christian Sabbath. They allowed, upon the Midway Plaisance, abominations to exist which inoculated our youth with the shameless beastiality of heathendom. Exhibitions by shameless women, which representatives of foreign lands denounced as disgraceful, revolting, and a libel upon the nation that gave them birth, our own countrymen allowed to be given within the gates of the beautiful White City because they paid well, regardless of the fact that thousands of young men and women were innocently drawn in to receive a death-stab to moral purity. The nude in art degraded womanhood in the eyes of young men, destroying the spirit of chivalry for woman, and made a bid for the fruits of the flesh, as it is vividly portrayed in the fifth chapter of Galatians. A putrid stream, which took its rise in the World's Fair, has spread over this country, and instead of art for art's sake, and literature for scientific and literary purposes, we have the counterfeit of art, cheap woodcuts and photographs, and garbled translations of bawdy works of ancient heathen writers, masquerading as art and literature, debauching the imagination of our youth with the same defilements that besmeared the minds of the people of the buried cities of old.

A brilliant lawyer once said to me, in speaking of his early opportunities, advantages, and sins: "God gave me a casket full of diamonds, pearls, and precious stones, and I've thrown them all away. Oh that some one had warned me in my youth! Now I cannot realize that God loves me, or that I can possibly be saved. Pray for me."

I lay the question upon your hearts, for each of you to prayerfully answer. Our youth certainly cannot be saved by good people ignoring the seed-sowing of evil. The scattering of good seed must be accompanied by prayerful

efforts to prevent the devil from drilling in the evil seed. While we cultivate the good, we must be equally wise and earnest in exterminating the evil. The minister of the gospel who does not take account of these foes, or who ignores their power for evil over the soul of man, is not a great preacher. To remain silent while so many youth are being brought into the thralldom of sinful thoughts is a crime against high heaven. To preach with indifference to this awful foe, an evil imagination, is like a general seeking a conquest by firing blank cartridges, or by turning the backs of his soldiers to the enemy and shooting in the opposite direction.

Let our hearts go out in sympathy to the weak, the benighted, the tried, and the fallen. Cast not a stone at the degraded; their cross is already heavy enough. Let us look into God's looking-glass and see ourselves as he sees us, then we will not be tempted to pass by on the other side with scornful indifference when we see some victim stung in youth by the hornet of evil fancies. Let us thank God that we have been born well; that in youth loving Christian parents watched over us, and early brought us under the sweet influence of the Holy Spirit; that the Holy Comforter was sent by a loving Saviour to take of the things of God and show them unto us.

Much has been done, but much remains to be done, to save our youth from pollution of mind. About nineteen hundred arrests have been made and more than sixty-eight tons of contraband matters have been seized by the society which I delight to serve. About fifty thousand books, pictures, and papers were seized in one week during August, 1894. Infidelity and liberalism, by organized plots and conspiracies, have essayed in the past to repeal laws which protect religion and morals. Under the leadership of the archblasphemer of this nation in 1877, they locked horns

with the Society for the Suppression of Vice, and by the grace of God they met with total defeat.

After passing through twenty-two years of scourgings, libels, ridicules, attempted moral and physical assassinations, obloquy, revilings, and misrepresentations, for the encouragement of Christian workers I certify that every dark place has been lighted by the Holy Spirit with a promise from God's Word. When in 1875 there were numerous attempts to take my life, and at times I left my home in the morning with the terror of threatened assassination, and the agony of this dread was intensified by malicious libels in the press against me, I was sustained by what has come to be my banner-text, and this I present for your comfort, inspiration, and help, with the hope that each of you will fight the devil so hard that you may feel obliged to seek protection under it: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isa. liv. 17.)

THE HOLY SPIRIT IN HIS RELATION TO MISSIONS.

BY REV. A. T. PIERSON, D.D., OF PHILADELPHIA.

THE great difficulty is that the Holy Spirit is an unappreciated, and in many cases a misunderstood, person. I am sorry to say that there is a large class of Christians who do not even conceive of the Holy Spirit as a person. You cannot take up the fourteenth, fifteenth, and sixteenth chapters of John, or the Acts of the Apostles, without seeing that the Holy Spirit is a person.

I have been greatly interested, of late, in looking through the Acts of the Apostles, to note the practical activity of the Spirit, especially in regard to missions. Let me put a few definitions before you, which are of essential importance in the understanding of this theme. In the first place, the Holy Spirit is intended to be to the believing soul all that Jesus Christ would have been had he remained in the flesh and been the personal companion of every believer. Christ was under the limitations of the flesh while on the earth, but now the Holy Spirit is in every individual believer's soul, and makes that soul his habitation, and hence makes the body of the believer his temple. The second great principle is, that the Holy Spirit is to be, through the believer, to the world outside, what he is to the believer himself. In our Lord's marvelous discourse before his crucifixion the whole work of the Spirit of God is outlined. He is designed so to abide in the believer, so to work in

and through him, that the believer shall become to the world what the Spirit is to him. In this principle the whole subject of the relation of the Spirit to missions is briefly outlined.

The Book of Acts covers about the period of one generation—about thirty-three years, just as our Lord's life covered thirty-three years. Not accidentally, but providentially, Christ in his life exhibited to the world what one young man can do, in the space of one generation, for the welfare of humanity and the glory of God; and the Holy Spirit in the Acts of the Apostles illustrates what he can and will do in a single generation in getting the church of God to work for Christ at home and abroad.

In Acts i. 8 we have a full recognition of the necessity of the Holy Spirit, and in the first eight verses we have an indication of all that is to follow. They were to be witnesses in Judea, then in Samaria, then to the uttermost parts of the earth; and that is exactly the order in which the witness of the early church was given. In order to this witnessing they must have, first of all, the power of the Holy Ghost. It was not enough to have even gospel truth; the Holy Spirit was to come and endue them with power. The power came immediately He came. The Spirit of God gave them utterance with regard to spiritual mysteries. The cloven tongues indicated the multiplicity of languages in which to speak; and the fire, which is the symbol of the power of God, indicated that the power was to be of God, and not of man. On one day, by one sermon, after the enduement of the Spirit, Peter was the means of leading three thousand souls to the knowledge of Christ.

In chapter iv. the number of the men was about five thousand, which might have been additional to the three thousand, or may have been the entire number of men

already converted. Through the entire book the Spirit's ministry is recognized everywhere, and every chapter is a new channel for the manifestation of the Spirit's power. In chapter iv. you will notice that when they went out from the presence of the sanhedrim to their own company, and lifted up their voice to God, even the walls were shaken where they were assembled. When the Spirit of God moves over a congregation, souls that are not regenerated, and never will be, may feel his power. Did you ever see a powerful revival sweep over a church in which there were not scores of people who trembled before the Word, who sometimes wept under the control of powerful emotions, and yet who lived and died godless and Christless? They were shaken, but not transformed.

Chapter v. is a very important illustration of a new unfolding of this great truth. Ananias and Sapphira concoct a lie in the interests of avarice, and Peter in speaking to them takes it for granted—he does not argue the fact—that the Holy Spirit is regulating and administering the affairs of the church, and says, "Thou hast not lied unto men, but unto God." I beg you to consider the thought that there is no such thing as a church of God in which the Spirit of God does not preside. There are a great many so-called churches of Christ that I believe Christ utterly disowns, because the Spirit of God does not regulate those church organizations. They are mere churches of men—sometimes religious clubs, sometimes benevolent societies, sometimes social organizations, baptized with a religious name; but that alone is a church of God in which the Spirit of God rules and presides, and where his invisible headship is acknowledged and reverently submitted to in the fear of God.

In the sixth chapter we find it was necessary to elect deacons for the administration of the temporal affairs of

the church; and the central qualification of those godly men was that they must be filled with the Holy Ghost, not simply with worldly wisdom. Because the Holy Spirit was the presiding officer, the essential qualification of those who were to serve under him, as his subordinates in the church, was that they should be full of his presence; and they are men all alive to his indications—the glance of the divine eye and the beck of the divine hand. I need not tell you I know nothing of this church organization, but I know of others in which men who do not claim to be converted are put in office as trustees, where unconverted people sing in the choir. I would as soon put an unconverted man in the pulpit as an unconverted singer in the choir, or an unconverted man on a board of trustees. If a church deliberately puts into official control in a church a man who is known to be an unregenerate man, because of wealth, social standing, culture, or any of these things, who lacks the power of spiritual sympathy with the Holy Ghost, the Holy Ghost retires from the church as its presiding officer, and leaves it to run its affairs for itself. I believe that, and if you do not so much the worse for you. There are hundreds of illustrations of it all over the church of Christ to-day. God wants a church spiritually administered. And when a church, in selecting officials, is regulated by such principles, what follows? Just what followed in the apostolic church. That early church had Holy-Ghost deacons and Holy-Ghost martyrs and evangelists.

In the eighth chapter of the Acts we have the story of the great Samaritan Pentecost under Philip's ministry, and, what I regard as very important, an illustration of the individualism of the Holy Spirit. An inquirer is going to Gaza, and the Holy Spirit says to Philip, "Go near, and join thyself to this chariot." Philip goes and joins himself to the chariot, and expounds to that inquirer the fifty-third

chapter of Isaiah, which he is reading, the great Messianic center of Old Testament prophecy. As soon as he has baptized that eunuch and sent him on his way rejoicing, perhaps to found, as tradition says, the church of Alexandria, Philip is caught away by the same Spirit, and preaches in all the cities until he comes to Cæsarea. The Spirit of God goes, as it were, out of his way to bring into contact one evangelist and one inquirer, and when that work in the desert is accomplished the Spirit catches away Philip as though his ministry were ended. It is marvelous. It reminds me of Jesus Christ going from Galilee to the Mediterranean to meet that one Syrophenician woman. He seems to have gone on that journey simply to carry a blessing to one poor needy woman. I like to think of the relation of the Holy Spirit to missions. His intense love for a single soul caused him to send a missionary into a district where the gospel had never been preached. A friend of mine in the great empire of Siam went on an evangelistic tour where no missionary had ever been, and was preaching the gospel one hundred and fifty miles from his own station, in the public highway, when an old patriarch of eighty-four years, with long white hair and beard, said, "My dear sir, for forty years I have been waiting for you to come and tell me about this gospel. Forty years ago I satisfied myself that this religion that I had been taught from my youth was a faith that could not bring salvation to me, and I have been waiting all these years for the great God to send me some one who should preach to me." He then and there received Jesus Christ, and asked to be baptized.

In chapter ix. we have the conversion of Saul the persecutor. Who could have thought that that young man who gathered up the clothes of those stoning Stephen was going to be the most illustrious evangelist of the ages?

The Holy Spirit selected that one man to be the distinguished bearer of good tidings throughout the Roman world.

In chapter x. we have the Pentecost at Cæsarea. In connection with this chapter I wish my brethren in the ministry could get hold of this magnificent thought: that they are simply ambassadors of Jesus Christ. An ambassador is a man who goes from one court to another to represent that court. As long as he is acting within his instructions the whole power of his government is behind him. Every minister and missionary of the cross is an ambassador for Jesus Christ, and the omnipotence of God is behind him so long as he confines himself to the gospel message. Peter went forth as a commissioned man, sent by the Holy Spirit, and hence mighty results attended his ministry. The Holy Ghost came down with mighty power on that unconverted audience, and all that heard the Word were turned to God. The Holy Ghost came on believers at Pentecost, but not on unbelievers until after repentance and faith and baptism; but here unbaptized unbelievers received the gift of the Holy Spirit, which I believe is a type of what is coming to pass when the Holy Ghost shall descend on all flesh.

In the fifteenth chapter we have the first council assembling. In the deliverance it is said, "It seemed good to the Holy Ghost, and to us." The Holy Spirit was a fellow-counselor with them; he met with them, consulted with them, and when the decision was drawn up it was in the name of the Spirit as its presiding officer. "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." There is nothing more touchingly beautiful in the whole of the Acts than that one verse.

Now I will go back a step to prepare you for two special

applications of this matter. In the thirteenth chapter we read of the church at Antioch that "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." At the close of the ninth chapter of Matthew our Lord said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest." What I want to call attention to is that the remedy for destitute fields is found not in appealing to men and women to go, but pray first of all to the Lord of the harvest, and let him thrust out prepared men for the harvest-field. Nothing has come upon me in the last thirty years like this thought. Our Lord teaches us in the ninth chapter of Matthew to pray for laborers, that God would thrust them forth, and in Acts xiii. we have the commentary on his own instruction. The church at Antioch probably had not thought as yet of sending forth foreign missionaries. Even the mother-church at Jerusalem had not learned her duty to a dying world. There was a tendency to centralization. God broke it up by the explosive force of an awful persecution. Give me a praying church that fasts before the Lord, that is separated from the world, that recognizes the presidency of the Spirit in all its affairs, and I will give you a church that is bound to be a missionary church.

In chapter xvi. we have a peculiar illustration of how the Holy Spirit both prohibits and permits entrance into fields. Observe, the Holy Ghost has appeared in every capacity but one that pertains to missions. He has appeared as selecting men, as sending forth men, as anointing men, as qualifying and fitting men, and as preparing the church to coöperate with them. In this chapter Paul was going into Bithynia, but the Spirit suffered him not. Immediately you have the reason indirectly given for this prohibition. In a vision of the night a man of Macedonia

appeared to Paul and said, "Come over into Macedonia, and help us." The Spirit prevented them from going in this direction, but sent them in that. What is the consequence? "Immediately we gathered," says Paul, "that the Lord had called us to preach the gospel unto them." Do you understand the significance of that step? That was the entrance of the gospel into Europe. Up to this time that entire division of the known world had never yet had the gospel preached to them. I suppose the great majority of us are from European ancestry. The church formed with Lydia and her baptized household as a nucleus was the first church erected in Europe, and from that church came our American churches almost exclusively; so that man of Macedonia was actually the representative of the European and American churches calling for the gospel to be planted in the midst of us.

All the way through the history of missions you will mark this strange and singular phenomenon: there is a power that regulates the steps of godly men and women far more than they are aware of. When William Carey was studying "*Cook's Voyages around the World*" his passion was to go to Polynesia, and when he consecrated himself to a missionary career he expected to go to the South Sea Islands; but God sent him to India, and there for forty years Carey labored, translating the Bible, with the help of his colleagues, into forty languages and dialects, and made that Bible accessible to two hundred and twenty millions of the human race. If Judson had any aversion, it was to Burmah, and yet while he assayed to go to India the Spirit drove him from India to Burmah, and there he found that wonderful Karen people prepared for the Lord as no other people has ever been prepared from the foundation of the Christian church. When Livingstone was preparing to go to the foreign field you all know he expected

to go to China. But the Spirit shut the door in China and opened it into Africa. He heard Moffat's appeals, and became the missionary explorer of the Dark Continent, and has left a greater impress upon missionary history, perhaps, than any other man except the Apostle Paul. Barnabas Shaw went to Africa to labor among the Boers, but after some unsuccessful attempts was driven out of the country, and not knowing what to do or whither to go, he resorted to a mode that had been adopted in ancient times. He put a yoke of cattle before a cart, and on that cart all the little household goods he had in the world, with himself and wife; and then he let the kine take their own course, and they went straight through the interior of Africa. He went for twenty-eight days, and had no idea where he was going nor what the Lord was going to do with him; but at the close of the twenty-eighth day, about three o'clock in the afternoon, he came upon a company of Namaqua Land chiefs, who were on their way to the Cape to seek a man to teach them the gospel of Christ. If he had been three hours later or earlier he would not have met them. The providence of God was guiding the kine as he did before with the ark, and so the Spirit of God had a score of years' successful work for him in the Namaqua Land. If I had time I could give you other instances.

The practical outcome is this: God wants a reconstructed church. I believe the church, with all her external prosperity, is to-day in greater peril than in any of the eighteen centuries of her history. Her very prosperity is her peril. She reminds me of a church in Canada which brought in a report after this fashion: "We have had a prosperous year. All our pews and sittings are taken. We have a surplus of £50 in the treasury. We have had no conversions, but it has been a very prosperous year." The world has come into the church in such a fashion that the

church has become composed of one half wholly worldly people and the other half worldly holy people, so that if you do not have a chance to consult the church roll you cannot tell who belongs and who not. How many people in our modern churches practically know whether there is a Holy Ghost or not? How many of them have ever risen to the conception that their bodies are temples of the Holy Ghost? How many churches have a genuine Holy Ghost prayer-meeting? One of the ministers in New York said there was scarcely a church in that city that had a genuine prayer-meeting: it was either a lecture by the pastor or a social meeting.

I believe that the remedy for the existing state of things is a return to primitive conditions. Let the church be on an apostolic basis, with godly men in her ministry, converted people in her choirs, godly elders and deacons, and a discipline that dares to exclude from the Lord's table people who bring reproach on Christ by their inconsistent conduct in the face of the world. Give us such a church as that, and the whole question of missions will be solved.

THE HOLY SPIRIT IN HIS RELATION TO THE SINNER.

BY REV. C. H. YATMAN.

WITHOUT the Spirit of God the sinner is lost both in this world and the one to come—lost, forever lost. It is conviction men need, conviction of sin; then they will be converted *from* something *unto* something, or Some One. The fundamental doctrine of sin is necessary to a thorough understanding of Christ and his work, and it is this the Spirit would reveal.

There is not a sinner in the world but what has been spoken to by the Holy Ghost. “The spirit of man is the candle of the Lord,” and by conscience the Eternal One speaks, and the sinner is made to hear the voice of the Almighty. The Spirit of God uses the Word of God to convict of sin and convert the soul, and as Christians are full of this Word of God and the Holy Ghost will they accomplish the work of saving souls.

So, then, it is not the *doctrine* Christians so much need as the *FACT*. Many talk and teach about being filled with the Spirit who are not filled. No one really filled with the Holy Ghost but what will bring conviction to evil-doers; for he brings God, and it is God men fear—not man. Take a company of wicked men standing together, and let one of their own kind turn the corner, and there is no fear; but let an officer representing the law come suddenly on

them and terror seizes them, and they fly. So it is with sinners. They need to have God brought to them, and conviction is a species of terror—terror over sin and its consequences.

Not only does the Spirit convict of sin, but he reveals the remedy for sin—Christ Jesus, who died and rose again; for it is a sad thing to reveal to man himself—lost, condemned—and give him no remedy. I am persuaded the Spirit of God would do more convicting if Christians were only ready to do more pointing of sinners to the Lamb of God, who alone can take away the sin of the world.

Every believer possesses the Spirit of God, but many have only the peace of God, and not the power of God. There is much difference. Being justified by faith, we have *peace*, but when filled with the Holy Ghost then have we *power*. An organ will illustrate my meaning. It is constantly full of air, but touch the keys, and no sound comes forth. Now with the bellows let it be filled with that fullness spoken of in Acts i. 8, and the sweetest music comes forth. So with us when we have unction, power, the Holy Ghost: there will come forth from our lives the music of testimony concerning God and his salvation that will produce results.

Again, this fullness of the Spirit will help us much to get the Word of God and God himself in right relations, and sinners will see this. The Bible is the revelation of God, not God. The Bible cannot save a soul; only God can do that, and only God can satisfy the soul. Take a wife: she would not be satisfied with a pack of love-letters and a marriage certificate. No, no! she wants a man. She wants him. So the sinner wants God.

How well I remember the early days of childhood, when we hung our stockings on Christmas eve at the mantel to be filled by Santa Claus, and in the morning we found them

full! No parent would let a child find an empty stocking Christmas morning. Well, if we, being evil, know how to give good gifts unto our children, how much more will God give the Holy Spirit to them that ask him! May God fill us all with the Holy Ghost! Amen.

THE HOLY SPIRIT IN HIS RELATION TO THE SHECHINAH.

BY REV. CHARLES HERALD, BETHESDA PEOPLE'S CHURCH,
BROOKLYN.

THE word "Shechinah" occurs quite frequently in the writings of the Jews, but never in the Bible. The Jews understood by it the presence of the Holy Spirit. In the Targums and Chaldee paraphrases it stands to represent the communication existing between God and his people: first, through the medium of the prophets, the Spirit of God "coming upon" them and revealing the will of God to them; second, through that mystery worn by the high priest, the urim and thummim; and third, by what the Hebrews call "Bath-col," or daughter of the voice. In these writings Jehovah or God is mentioned as one person, Memra or the Word as another, and Shechinah as another. The last was always associated with glory or shining, just as the Holy Spirit took the form of flaming tongues of fire at Pentecost. It was the most sensible symbol of the presence of God. It rested over the propitiatory, or over the golden cherubim attached to the propitiatory, the covering of the ark. Its outward semblance was that of a cloud. This cloud seemed as a covering to the real Presence within, which revealed itself by fire and flame. This manifestation by fire was only observable in the darkness of night, except at such times as God revealed himself in

the punishment of sin, as in the case of Nadab and Abihu, who offered strange fire unto the Lord. This glorious visible Presence traveled with the Israelites through the wilderness, and appeared again at the dedication of Solomon's temple, as we read in 2 Chronicles v. 14: "So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." At Christ's baptism another appearance took place, as described in 2 Peter i. 17: "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory," etc. Then, again, when the three disciples were with Christ on the mount, we read: "A bright cloud overshadowed them;" and Peter says again, "This voice which came from heaven we heard, when we were with him in the holy mount." So that I am led to believe that the Shechinah was God the Holy Ghost, the communicator of the love and approbation, as well as the anger and disapproval, of God the Father. I ask your attention to a few verses setting forth the grounds for this belief. In Exodus xiii. 21 we read: "And the Lord went before them by day in a pillar of a cloud, to lead them the way." In the Jewish writings this is rendered "the glory of the Shechinah," and in the Arabic "the Angel of the Lord." The idea conveyed in this verse is *God* went before them. Then in Exodus xiv. 19 we read: "And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." Here we see the angel and the pillar spoken of as one and the same presence. At the burning bush the presence is called "the Angel of the Lord," and yet the voice said, "I am the God of Abraham, the God of Isaac, and the God of Jacob." So we again infer that the Angel was God himself. But which person of the

Godhead—the Father, the Son, or the Holy Ghost? Read Exodus xxiii. 20: “Behold, I send an Angel before thee, to keep thee in the way. . . . Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.” “Who can forgive sins but God?” was asked, and asked rightly, of Christ. It was God, but not God the Father, for he *sends* the presence. It was God, but not God the Son, for we read in 1 Corinthians x. 4: “For they drank of that spiritual Rock which *followed* them: and that Rock was Christ.” This Presence went *before* them, and therefore we stand firm in our belief that it was God the Holy Ghost leading and guiding them in their perilous way.

And now let us look for a moment at the Presence as possessed by the disciples on the day of Pentecost, and which we have called the Power of God. The children of Israel had the Shechinah, or Presence of God, with them. What is it to *have* the Holy Ghost now? Every believer receives the presence of the Holy Spirit at conversion. As Christ says in John xvi. 8, “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” Surely this was true at your conversion and mine; and when we were brought under conviction of sin, and finally into a state of conscious forgiveness, surely we felt the power and presence of the Holy Ghost. But something else is necessary before we are ready to be laborers in the vineyard. Look at the disciples. They were converted men, and Christ said three very pointed things about them. First, in John xv. 14, he said, “Ye are my friends.” He instructed them, he counseled with them, he aided and strengthened them. Surely they were fitted to go out and preach his gospel? But no. He said again in Luke x. 20, “Rejoice not, that the spirits are subject to you; but rather rejoice, because your names are

written in heaven." Surely if their conversion was an undoubted fact, and God proclaimed it, they were ready for their work? But no. Again we are told, in John xx. 22, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." Surely *now*, with this new benediction pronounced upon them, they were fully fitted for their task of bringing the world to the feet of their Master? Still we answer, No! What followed? He had told them he was going away. He endeavored to show them that his kingdom was not of this world. He said he would make them fishers of men. He died and rose again. He gave them the divine commission, "Go ye into all the world, and preach the gospel to every creature." And what did all his instruction culminate in? Simply in selfishness, love of power, and dreams of ambition and greatness. "Lord, wilt thou at this time restore again the kingdom to Israel?" showed the utter worldliness of their hearts; and until they could be emptied of this love of preëminence and power they could never be used. So the special and separate blessing of Pentecost was to be the enduement of power for service. Mark the difference after that day. They were changed men again. Unbelief, doubt, selfishness, cowardice, distrust of one another, all obliterated from their mind. Oh, that more of the ministers of the cross in these days might receive this separate and necessary blessing! Oh, that love of prominence, of having our names and sermons in the papers, of the adulation of men, of desire to be "big men," might be all cast out by the entrance of what many call this "second blessing."

Now let us enter upon a few points of relationship between the Shechinah and the Holy Ghost. The first I would mention is power. Wherever the Shechinah led the way or abided, there was manifested the power of God. So it is written in Acts i. 8, "But ye shall receive power,

after that the Holy Ghost is come upon you;" and in 1 Thessalonians i. 5, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." We sometimes marvel at the tremendous blessing that follows the labors of some of our beloved brethren in the evangelistic field or the ministry. It is simply that they have received power for service. I remember taking a walk along the shores of the Brandywine River at Wilmington, Del., with my friend B. Fay Mills. We were both working in different parts of the city, and were conversing about the work of the kingdom, when my friend suddenly stopped, and, putting his hands on my shoulders, exclaimed, "I can't explain how God gives me such acceptance with men and women, except that I have given him myself unconditionally, and that he in return has given me the power of the Holy Ghost." There it is: unconditional surrender; implicit obedience; to go where he directs; to say what he dictates; to be willing to be a nonentity, so that he may be everything. My own experience on this point was as follows: I was in a good position in Chicago, and had every prospect of a successful business career. For five years I had worked in the Moody Tabernacle there, trying to lead men to Christ, until the time came when God called upon me to go out and preach the gospel. Friends tried to dissuade me. I was called a fool and a madman to give up a certain salary for an uncertainty. But after days and nights of wrestling I left my home and family one dark, stormy December night, and went out to Dakota, the blackness outside but a new blessing and brightness within.

The only other point of relationship that I wish to mention is guidance. The Shechinah stood for the leadership of God. So the Holy Spirit is the guiding star in all our way on this earth. In Acts xvi. 6, 7 we read: "Now

when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, after they were come to Mysia they assayed to go into Bithynia: but the Spirit suffered them not." Here were Paul and Silas pushing their way with the gospel into almost unknown regions. Perhaps Paul might have thought that in Asia they might have had good success and large audiences; but no, they were forbidden by the Holy Ghost to go there. Well, there was that large province of Bithynia that seemed a likely field; but no again, the Spirit suffered them not. They were to go to Philippi, where Lydia and the jailer were waiting to be saved. Oh that men would be guided in these days in this manner—in the choice of fields, in the choice of churches, in the choice of associates, in every choice in life! Some eight years ago I was laboring in conjunction with Major Whittle in Pittston, Pa. After finishing our labors there I had two calls from other towns. One was from a small village near by, where, the minister who came to see me informed me, they could pay but very little, but where the fields were very white for the harvest. The other was from a large church in a large city, where the compensation was considerable. At the time I needed money, and needed it badly. But the Spirit was drawing me to the village. What was I to do? Oh, how strong the temptation was! Large church, large audiences, large pay. Small church, poor people, poor pay. If I asked any business man for advice I suppose the answer would be, "You need the money: go to the big church." I tried to argue that way, but I could not get away from the leading of the Spirit. At last I submitted. I went to the village, and had one of the best works of my life. Now see what God did. Oh, how good he is! He so arranged it that the last night was the miners' pay-night (and they

only get paid once a month), and the collection made was so large that I was paid as handsomely in that little village as in any city I afterward visited. Friends, let it be with us as it was with the great Apostle of the Gentiles: "Not I, but Christ." Let us have this blessing of Pentecost bestowed upon us before we go out to bless others. Let the Holy Ghost so work in us that our plans, our words, aye, our thoughts, may all be directed of him. In closing I wish to read to you a few lines composed by Dr. Simpson, of New York City, which I think are admirably suited to the state of our hearts at this moment:

"Once 'twas busy planning, now 'tis trustful prayer;
Once 'twas anxious caring, now he has the care;
Once 'twas what I wanted, now what Jesus says;
Once 'twas constant asking, now 'tis ceaseless praise;
Once it was my working, his it hence shall be;
Once I tried to use him, now he uses me;
Once the power I wanted, now the Mighty One;
Once for self I labored, now for him alone."

THE HOLY SPIRIT IN HIS RELATION TO CHRIST.

BY REV. W. J. ERDMAN, OF PHILADELPHIA.

EIGHTEEN hundred years ago One of thirteen men uttered words which to Jewish ears were descriptive alone of God himself. Who was he? To the eye of sense a Galilean peasant, and yet he claimed for himself, in the clear, crystalline words of John, equality with God. In these days, when the very atmosphere is filled with denials of the deity of the Lord Jesus Christ, it seems needful to recall to our minds and hearts the fact that there once walked this earth One who was known as Emmanuel—"God with us"—and therefore I will call your attention to a few statements concerning him.

The Holy Spirit exalts Jesus of Nazareth. All of us who have had our eyes unsealed by the Holy Spirit can say, "My Lord and my God," for "no man can say that Jesus is the Lord, but by the Holy Ghost." After all our service, which is so often, as Jesus himself said, that of unprofitable servants, we still must bow down in the innermost shrine of our hearts before Jesus of Nazareth. He alone is to be exalted. Every knee is to bow, not *at* his name, but "*in* the name of Jesus every knee should bow."

There is one passage which covers the whole ground, and it is really the supremest statement on this wonderful subject. There is one word which next to "God" is the grandest; it is "glory." In the Hebrew language it con-

veys the idea of impressiveness; in the Greek mind it is associated with honor and wisdom, and to the classic mind with clearness, brightness, and splendor. Well, just as over the head of that same supreme Lord Jesus was written in three languages, "This is Jesus of Nazareth, the King of the Jews," so all languages have mingled their definitions of glory into this wonderful one of Scripture, as given in the text, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," as if through an infinite sea there would roll in upon the soul this inexpressible glory of God. It is the grandest word of the Bible next to "God," and yet this Galilean peasant dared to take this word, and, speaking of the Holy Ghost, said, "He shall glorify me;" and that to a Jewish ear was making him one with Jehovah.

In Matthew he says, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." That is an absolute statement which excludes all possible things we can say derogatory to the dignity of the Lord Jesus Christ. He is what he claimed to be—one with God.

Glory may be defined as manifested excellence, and to glorify God would be to make manifest the excellence there is in God, or to glorify God is to make God known. Hence we glorify God in our praises, benevolence, services, etc. And Jesus says of the Holy Spirit, "He shall glorify me"—he shall make me supremely excellent to the eye of the believer. None will do that but the Spirit of God.

How did the Holy Spirit glorify the Lord Jesus? First of all, he brought in his testimony to the excellence of the Lord Jesus Christ by coming himself. The gift of the Spirit is the most marked and consummate proof of the dignity of the person and nature of the Lord Jesus Christ. It was

also done by the miracles wrought in the name of the Lord Jesus Christ. What proof was there to the people to whom the apostles preached that Jesus was alive, but the miracles wrought in the name of Jesus, and the life that was imparted?

How did the Holy Spirit glorify the Lord Jesus Christ? John answers: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Then when the Spirit was to move the hearts of the apostles to preach the gospel, they were to make known grace and truth as synonymous with the Lord Jesus Christ; and God comes and, inspiring those apostles afterward to write down the wonderful letters of the New Testament, declares of that very work of the Lord Jesus Christ, "This is the power of God and the wisdom of God." God rejoices more in the preaching of Jesus Christ, and him crucified, than anything else in all this universe.

There was an old blind monk in the middle ages, who was wont to go from hamlet to hamlet and preach the gospel. He was led from place to place by a boy, and one day the boy stopped before a heap of rocks and said to the blind monk, "Here are a number of persons assembled to hear the gospel," and the blind monk preached to them concerning Christ crucified as the wisdom and the power of God unto salvation. You say that was an ineffective and fruitless sermon. Not by any means. There is always one Listener to every gospel message, even the Father; and when men are deaf, silent, and indifferent to the voice of the gospel, there is One who always rejoices at the mention of the name of Jesus, namely, the Father. That blind monk's sermon had one Auditor, who is, of course, worth more than all the world together, and who points to his work of redemption as that which is supreme in all work—

the power and wisdom of God in the crucified Jesus; and this is he whom the Holy Spirit is to exalt and glorify forever. Jesus Christ was transfigured to prove that "this is the Son of God." His person and his work are both emphasized in the transfiguration.

Mrs. Spurgeon in years gone by, as you may know, was a very great invalid, and was so weak that she could not even bear to hear the Scripture read to her, or have her husband pray with her, for some brief time; but she was sustained in the midst of fearful suffering by the utterance of this one word, "Jesus." It condenses all the truth from Genesis to Revelation. And so in that one word "glory" how we condense the whole truth concerning the Incarnation and the mediatorial work of our Lord Jesus Christ!

THE HOLY SPIRIT IN HIS RELATION TO THE APOSTOLIC CHURCH.

BY REV. JOHN R. DAVIES, OF NEW YORK.

WE are standing upon the Mount of Olives, and the ascending and closing clouds are taking out of sight our crucified and glorified Redeemer; and though the disciples are returning to Jerusalem somewhat filled with joy and gladness because of what they have heard and seen, there is still over their minds and hearts a sense of loss because of the absence now of the bodily presence of their dear Master.

As these disciples betake themselves to yonder city I want you and me for a moment to look at them. You will notice they are not many in number; they do not belong to what we call the educated classes, but all of them have come from what we call the lower strata of society.

These men are intrusted with a great work: they are to carry on the cause the Master came to establish and propagate in the world. Look at some of the barriers in their pathway. There is the Jewish church, armed to the teeth with bigotry; there is the power of paganism. There is no missionary society to stand behind this band of men and furnish ways and means to send them over sea and land, and maintain them in their respective fields until their work is done. There are no fast steamers, express-trains, telegraph-wires, but perils by land, perils by sea, perils from

false brethren, perils here and there, mountains to scale, deserts to cross, storms to face, sword and fire and dungeon and persecution. These are the things which rise up on every side about this little band, and yet a few years pass away and the work intrusted to their care has been done upon a very grand and noble scale. The gospel has been preached in the chief cities and towns in the Roman empire. It has penetrated hovel and palace, going into the camp and senate, and permeating all the life of the Roman empire.

Look again at the work accomplished before the close of the first century, and you will say that there was something with these men more than an arm of flesh. There was about them, and in them, and manifested through them, the power of the Holy Spirit.

Our Lord gave to these men a mission and a message. They were to tarry until they were endued with power and thus become new men. Pentecost is a sort of dividing-line in the history of the church. On one side of it is a band of trembling men, and on the other side are Goliaths in the divine life. The Spirit has come, and now they are able to work miracles, and with wondrous eloquence proclaim Jesus of Nazareth the Saviour of the world.

The Spirit sets apart particular men for particular departments in the church. "Separate me Barnabas and Saul for the work whereunto I have called them." The Spirit guides these men to their field of labor. And ever since then the Spirit has been separating men for different departments of work—some in the pulpit, some on the frontier, some on scorching sands and under burning skies—to proclaim that the "light of the world" has come. If you and I would be successful in our ministry—for there is a ministry for the pew as well as for the pulpit—we will more and more drink in this great thought concerning the guidance and

leading of God's Holy Spirit. Men and women who will thus submit themselves to the Spirit's ministry will be a power in the world to-day. What the church of God needs is the leading of the Holy Spirit.

The Spirit of God also manifested himself in convicting power, as in the case of the Philippian jailer and Lydia and others. This is the need of the church to-day—the power of the Spirit to convict men of sin. I do not see in the church records what I should like to see—the convicting, converting power of the Holy Spirit.

The Spirit speaks through the apostles in the apostolic church, guides their pen, and they thus become the mouth-piece through which our Lord makes known his truth, so that men may know what doctrine to believe from God, and what things he requires of them; and so the Epistles spring into being one after another.

Then the Spirit came to bless the converts in their labors and Christian life, making them steadfast in the apostolic doctrine, constant in prayer, keeping them true and faithful to their duties; and though persecution scattered them, they “went everywhere preaching the Word,” so that friend and foe recognized them as followers of Jesus of Nazareth. Thus the church grew and had power with God and men.

One of the things we need to-day is to get back to apostolic conditions, if we would have apostolic results. If we would bring the power of the gospel to bear upon a lost and sinful world in the conversion of sinful men and in the sanctification of the people of God we must more and more get back to simple apostolic conditions, out of which the church first rose, and in the midst of which the church prospered.

The exaltation of the Holy Spirit, for which we have met here, needs to be emphasized more and more in these days, because we are met by a ritualistic movement on one

side and skeptical indifference on the other. Look at the work we have to accomplish. A vast majority of the human family is still standing away from the church of the Lord Jesus Christ. Look at the work to be done in the great cities of our own land. One of the great problems of to-day is the saloon. The evangelical church of the Lord Jesus is divided and at cross-purposes in the presence of unparalleled opportunities for the evangelization of the world.

In a dream I see a king who wants a statue made of one who preceded him upon the throne. He says, "This statue must be made of golden coin, and contributed by all my subjects." The coin comes in, and there is a vast amount; but how diverse it is, some bearing one inscription and some another! I say, "How can the image be made out of such diverse material?" But it is placed in the furnace, and as the heat is brought to bear upon it it is fused into one glowing mass, and flows into the mold prepared for it. Presently the workmen come and take up the statue out of the mold, and place it upon the pedestal, and there it stands representing the likeness it was intended to convey. So there are in the kingdom of God to-day different denominations, and nothing will bring us together but the descent of the Holy Ghost in mighty power, fusing our hearts, lives, and purposes into one grand, mighty whole. When we thus rise with unity of spirit and desire, girding our loins for the great work before us, we will see quickly the answer to our prayers, "Thy kingdom come. Thy will be done."

THE HOLY SPIRIT IN HIS RELATION TO CHURCH ADMINISTRATION.

BY REV. EDWIN M. POTEAT, OF NEW HAVEN, CONN.

THE doctrinal basis of the proposition contained in the topic is this: the church is the body of Christ (Eph. i. 23); it is in some sense an extension, a projection into our time of the person of Christ. "He that is joined unto the Lord is one spirit." (1 Cor. vi. 17.) He and the Lord make one spirit, not two. The church and its Head constitute one divine-human organism. As divine, this organism, in the organization and operation of its life, is equipped for supernatural works. As human, it is subject to all the limitations of humanity. It has its prototype in the person of Jesus of Nazareth, in whom the perfect coöperation of divine and human was the condition of the fulfilment of his mission in the world. The Incarnation is continuous in the embodiment of the Holy Spirit, the omnipresent Christ, in the church. (Cf. Luke ii. and Acts ii.)

The presence and power of the Holy Spirit in the church are illustrated in his administration of the church in the apostolic age, the records of which are preserved to us in the Acts of the Apostles.

1. Note how the gathering of the church, the adding of new members, was a work of the Holy Spirit. (Acts ii. 47.) The one hundred and twenty disciples represented the work of Christ in his ministry while yet in the flesh. The thou-

sands so rapidly added to their number after Pentecost represented the work of Christ in the ministry of his Spirit. And because this was a work of the Holy Spirit it could not be effectually resisted by the opposition and persecutions of the Jewish authorities. It went on unchecked in spite of threats and imprisonment and stripes. And it is to be observed that the members whom the Spirit added "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts ii. 42.)

Modern methods of increasing the membership of the church are in numerous instances in striking contrast to the apostolic way of increase by the Holy Spirit.

2. In the Acts you see the Holy Spirit determining the pastoral relation—choosing the worker and his field, and giving him his message. Take some examples: Peter and John (and many others) in Jerusalem (Acts ii.-v.; cf. Luke xxiv. 47); Philip in Samaria and on the road to Gaza (Acts viii.); Saul of Tarsus in his conversion and throughout his career (Acts ix. 15; xiii. 2; xvi. 6-10; Gal. ii. 9; etc.); Peter in his call to the house of Cornelius (Acts x.). You see no sign in the Acts of ministerial bureaus, or of the scandal of ministers trying to get their names before churches; letters of recommendation flying from "leading brethren" to communities of Christians being a method which it required the subtlety of modern spiritual insight to devise. The early Christians believed the Holy Spirit sent the men, and were saved all the sad and miserable history of ministerial misfits so familiar in our day.

3. What of the Holy Spirit's administration of the music of the church? The one condition of an acceptable service of song is given in Eph. v. 18 *seq.*: "Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." The time is coming when we will no

more tolerate an atheist at the organ-manual than in the pulpit; and it is clear from the passage quoted that four voices chasing one another through all the windings and contortions of the musical scale constitute a performance which has no place in the worship of the Lord's house.

4. In Acts v. 1-11 we see the Holy Spirit ridding the church of unworthy members, administering church discipline. Peter could never be safely intrusted with the grave responsibility of determining or inflicting discipline. He does his duty when he points out to Ananias and Sapphira their sin, which he declares to be a lie to the Holy Ghost, so vital was the relation of the Holy Spirit to the body of believers.

5. The Holy Spirit in the business meetings of the church is abundantly illustrated; for example: in the election of officers, in organizing for local benevolent work (Acts i. 21-26; vi. 1-6); in organizing for missions to the Gentiles (Acts xiii. 1-4); in the determination of a matter of doctrine (Acts xv. 28).

The supreme question for the church is this: Is the Holy Spirit administering in all these matters, or ourselves? Is the work of the church going forward under his direction or under the direction of certain brethren who know not whether there be a Holy Spirit? The Lord restore to us the conviction that our only and sole dependence for the work which, as the church of Jesus Christ, we must do in this world, is the Holy Spirit sent down from heaven!

REV. JOHN HUMPHSTONE, OF BROOKLYN,

Also spoke on the same topic as follows:

Belief in the Holy Spirit in relation to the administration of church affairs, if it was ever a living faith, seems

to have been "relegated to that limbo of the shadow of death where beliefs are unrealized and inoperative." We are all of us wide awake to the danger of the machine in politics, but we are many of us fast asleep to a like danger in our church life. Church administration is for the most part under the dominance of what are called business methods. This is very well if it means that all things are done decently and in order—harmoniously, promptly, effectively. But this is not what is meant, sometimes, when trustees and others tell us, "Business is business." The phrase means oftener than it should that the maxims and methods of commercial competition are to displace the generosity, enthusiasm, and sacrifice to which the love of God, shed abroad in the heart by the Holy Spirit, prompts the disciple of Jesus. Oftener than not this phrase voices the decision of men who refuse to walk by faith in the administration of God's house and insist upon walking by sight. Under the shadow of this maxim lurks a dark brood of evils that cannot, seemingly, be scared away from the courts of the house of the Lord.

One of these evils is legal in its aspect. In dealing with affairs under law it is necessary to deal according to forms of law. If the church is to transact business there must be trustees, or legal representatives of the body. But for trustees to assert themselves as owners is only evil, and that continually. No "lording it over God's heritage" is quite so ruinous as that which turns the church into a mere corporation—a legal shed without spiritual life. If there is any place that ought to be a sanctuary, a place of prayer, it is the committee-room where men meet to pass upon the material interests and the worldly relations of "the body of Christ." There let the Holy Spirit hover if the church is to be saved from incorporated worldliness.

Another of these evils is more directly financial in char-

acter. Is there any perversion of New Testament principles more serious than the one which substitutes an impost for an offering in order that the house of the Lord may be supported? Who was ever "hilarious" in the settlement of a bill? It is the *giver*, as Paul reminds us, who is naturally hilarious. But dare we depend upon the people to give voluntarily what we shall be sure of receiving if we impose upon them a tax? This is the logic behind the pew-rental system. Both Scripture and experience teach us to trust the people and to believe in the Holy Spirit. No question of church life is more momentous than this of money. Bring the people into a pentecostal mood with reference to the making, the spending, and the giving of money, and the world will soon be Christ's possession. Pray before you give, as you give, after you have given, and the Holy Spirit will turn the mammon of unrighteousness into a spiritual product, and give to it an eternal value.

A third evil fostered by the phrase, "Business is business," is more social in aspect. The rich man, when this rule obtains, is pitted against the poor man. It gives to the voice and vote of wealth a weight that does not belong to them because of character. A false basis of estimate is set up—false because unscriptural; unscriptural because unspiritual. Mr. Moneybags has more to say, under this policy, in determining the methods and measures of church life than Brother Rich-in-faith, whose purse is neither long nor full. Mrs. Worldly, in such a church, is a more potent factor than Mrs. Meek. The cure for such a perversion of the gospel is the Holy Spirit in the hearts of rich and poor alike, bringing both together, and both into vital fellowship with Jesus Christ; delivering both from the spirit of this world.

Finally, see how this adage, "Business is business," applied to church administration, reduces all the processes

of operation to a mechanical level. The church organization becomes a great machine. It is "run" as any other machine. The critical standard is the question, "Does it pay?" When the minister does not make it pay his resignation is quietly handed to him. When the choir does not help to make it pay a new one is secured that will. Under these methods worship itself is formalized and Christian service hardens into routine. The spontaneity, the freedom, the power and joy of spiritual life are lacking, and instead we have the drudgery, the dreariness, the toil of tending the machine. Organization becomes the coffin which incloses a corpse.

The Holy Spirit is our only Saviour from the perils of machine administration. Only when he is the motor is the machine worth while. Let him dwell in us when we make our plans, and always while we execute them, and there shall be fulfilled the vision of Ezekiel the prophet, "When the living creatures were lifted up from the earth, the wheels were lifted up: . . . for the spirit of the living creature was in the wheels."

THE HOLY SPIRIT IN HIS RELATION TO RESCUE WORK.

BY S. H. HADLEY,

Superintendent of Water Street Mission of New York.

THIS question is one above all others that I like to speak on. Rescue work is a work peculiar in itself. The cities have become filled with men who have been thrown down to death through the existing conditions of society. There are thousands of men and women, who once adorned homes and occupied positions of importance, who have become debauched and helpless drunkards. These people associate together, but this is not the time to go into the causes of it. It is hell that does it.

Jesus put his stamp of approval on our kind of work. The only place in the Scriptures where, that I can remember, he called himself the Son of God was to the woman at the well, who was a good deal like the women in lower New York. The wonderful talk he gave to that woman has cheered the hearts of millions. And in the ninth chapter of John we have the record of the Son of God healing the blind beggar. These two cases were outside the pale of ordinary society at that time.

Our work in Water Street is intensely a Holy-Ghost work. It is so hopeless that there is no hope in anything else. We have to fall back on God alone to do the work. The class of men that you meet there have all passed through the

modern means of church life and Young Men's Christian Associations, and have become drunkards and murderers and outcasts and everything that is abominable. Their constitutions have been shattered beyond any human power to reconstruct; their moral sense is utterly obliterated; and the dog has got into their nature to such an extent that it would seem to be impossible for human beings to fall so low.

Not one man in five hundred comes there for his salvation, but to beat me out of a night's lodging or a ten-cent piece. Our society is a society for the relief of the unworthy poor. If you have any unworthy poor send them over there. If you have any worthy poor, keep them yourselves. A man will come in there for some purpose or other, and by and by we will kneel down and pray with him. He will get up and declare that he is saved. We say to him, "Are you sure of it?" "I guess so." "Do you only guess so?" Well, the women come up and shake hands with him, and we assume that he is telling the truth, though we know he is lying. It is a new experience for him to be believed, and the fact that he is believed tears him all to pieces; but perhaps in about ten days he will really come back for salvation and get saved. We have had men come to the mission, and we would pray with them and strive with them perhaps for two or three years, and finally they would get saved, and then make some of the grandest men.

It is now twenty-two years since Jerry McAuley started the mission at 316 Water Street. At that time it was declared to be utter nonsense to talk of a drunkard having the drink habit taken out of him, but it is not considered nonsense now. There are thousands standing on the earth to-day who have felt the thrill of the cleansing power of the blood of Christ; and there are thousands around the throne

of God to-day praising Jesus who were once bleary-eyed drunkards. There are thousands to-day who are lovely women, because the blood has touched them and cleansed them, who once were prostitutes. After twenty-two years of drinking I was once supposed to be dying in a saloon in New York with the jimjams. The prayers of my mother saved me. My mother was around the throne of God for twenty years before I was converted, but I was converted because my mother believed for me. Mothers, take your wayward boys before the throne of God and leave them there. That night, when I was supposed to be dying, the Lord Jesus came to me like a flash. I realized his divine presence; I saw I had received a visit from God. I went to the station-house and had myself locked up, and my suffering was intense. One drink of whisky would have fixed it just for the time, but I had seen Jesus, and could not take it. They kept me in the station-house until it was safe to let me out, and when it was safe I came out and went to the Cremorne Mission. There I heard that Jesus could take the whole thing out of a man, and he took the whole thing out of me. I was the first man to go forward that night when the invitation was given. Fast women and drunkards were there, and some madams from the neighborhood had come in, and some pickpockets sneeringly looked on. The godly women there prayed. Next to me a poor girl of twenty-five knelt. Oh, such a specimen of humanity! Her name was Maggie Parker. Jerry McAuley put his hand on her head and said, "Sister, pray." And she said, "O Lord, I have lost my place and shall never get another." It was not a classic prayer, but it went; and she was converted that night, and has been ever since. Next my turn came, and Jerry said, "Brother, pray." Oh, the temptations that Satan brought against me! I prayed, and Jesus filled my soul with glory;

and from that day to this I have never lost the witness of the Holy Spirit for a moment. I have never once had a taste or desire for drink since then. Glory to His name! At one of our meetings a medical student was present and came up to me for conversation. He tried to persuade me that I was teaching the people error in telling them that Jesus could take away the taste for intoxicating drinks. He began to talk to me about the condition of the drunkard's stomach, and all sorts of things, and told me I would lead the people into untold trouble in teaching them Jesus could take away the taste for drink; but, blessed be his name! he took it away from me.

BY MRS. E. M. WHITTEMORE,

Superintendent of the "Door of Hope Mission" of New York.

As I sat in the seat below I quietly said, "Dear Lord, you have never failed me. I know not what you would have me say, but I will be satisfied with whatever you may give me to say;" and this word came to me: "We would see Jesus." Do you see Jesus? May God search our hearts very thoroughly, and when you come together this afternoon you will be all the better prepared for what he has in his dear heart to bestow.

It is a serious question; are we willing to settle it in the power of the Spirit? You do not have to go into the slums to be in the slums. Yesterday I stood in a very comfortable home; bright things to attract the eye were round about, and there stood a very inviting bed in the corner, and on that bed there lay stretched one who was far worse off than some down in the dirt and misery and sin and shame in our slums. I realized very forcibly that you do not have to go into the slums to get into the slums. That

person had not been into a church for twenty-two years. She had been seeking her own pleasure for six years; but she was not satisfied, and the story that came from those lips blackened by sin and misery, told of shame and sorrow. She had entered into sin as deeply as any in the slums; but thank God! he is no respecter of persons, and the up-town slummers can be converted as quickly as the down-town slummers. Before leaving that place she did, by the power of the Holy Ghost, so commit herself once and forever to Jesus that to-day she is waiting, I trust, for the pearly gates to burst asunder to receive a soul set free. Oh, what a wonder, at the very last moment! What a Saviour! She sought to see Jesus, and by faith she saw him, and he proved efficacious for the salvation of her soul; and now that soul set free will indeed soon see him face to face, and praise him throughout eternity. But what a disgrace, when you come to think of it! Nearly fifty years of lost opportunities—fifty years not only sinning against her own soul, but through her influence barring out perhaps thousands from the kingdom of God.

Oh, dear friends, to-day let this question I am about to put be asked you of God: "What shall I do then with Jesus?" You remember where that question was asked years ago, in the midst of a motley crowd; you remember the answer that was given to it. What will you do with Jesus? You must settle it, and make room for the Holy Ghost to dwell in your hearts that his power may so emanate through your lives day by day, as to invite the sinner to the foot of the cross. You have to settle that question when you bring the sinner to the foot of the cross, or you will leave him there. It is not wise to leave him at the foot of the cross.

Only a few weeks ago I had a true picture of what the cross-life meant—an awful position indeed to be in, down

there crushed by the weight of our sins, with tears of penitence and grief flowing down our cheeks, and the blessed Lord looking upon us with pitying eye and seeking to woo us into his love; but oh, how many stay there! I stood a few weeks ago by the dying-bed of my little one, and the greatest comfort God poured into my heart was the message that came from those little lips; and I prayed God to let me do double work for himself from that hour. "Mama, get on the other side of the cross," said my boy. Oh, God grant it may be a message to you to-day, as it was that early morning hour to me! Get on the other side of the cross. This side is suffering and sorrow and pain, but on the other side is glory and majesty and power and joy. We see hope, joy, and peace unspeakable and full of glory, and we see victory over death, and the sting of death is gone evermore. Do not, for Christ's sake, stop at the foot of the cross; but get on the other side, so that you may be able to bring others over to that side, where there is peace and joy. I took that step suggested by my boy, and I could even smile, although my heart was breaking. I could by faith see my boy start off all alone and enter into the valley of death without any fear, because it was lit up by the presence of Jesus. By faith I could peer through the pearly gates and see the astonished look of wonder cross over his beautiful countenance as he, with unspeakable words, seemed somehow to make me feel, "Why, mama, the half was never told!" I loved him, and I am fully persuaded that Jesus is "able to keep that which I have committed unto him against that day." He is being kept to be enjoyed all the more through eternity in the presence of Jesus.

Let us begin to love Jesus—that is the first step. The second step to take is to obey him as you have never obeyed him before. The third step is to serve him as

never before, and I believe that your life and mine will just be filled up as never before with such wonderful blessing, that we will be glad we ever listened to the messages we have heard here to-day, on the power of the Holy Ghost, from the lips of his children. Let us be willing to let the weight of his love keep us where we belong, out of sight.

If we live on the other side of the cross we will make the religion of Christ so grand and glorious that sinners will be enticed into the way. He has endeavored to woo us into a close place beside his love, but we have been satisfied with lower things. He wants a whole burnt-offering, if it is going to attract the attention of those who know him not, and bring them to him. Are we willing to offer ourselves up as a whole burnt-offering? Fire burns and consumes and purifies. Shall we be afraid of the fire? God forbid! Let it consume all that is necessary for our better service.

A poor girl named Bessie came to us about three years ago. She was brought up by an infidel father. She grew into womanhood, left her home, and finally in love the dear Master led her to the "Door of Hope" only last spring. My matron, my assistant, and myself put our wise heads together, and said it did really seem that the Lord never would save her, she was so obstinate. And while we were thinking of her we got our eyes off Jesus; but he rebuked us, and filled us with the power of the Holy Ghost for that one soul as if there were not another in the "Door of Hope." One day I took her into my prayer-room, looked at her, and pleaded and prayed with her as I had done many a time before; but to my amazement that day she said, "Now I have been here so many times—what is the use?" I said, "Suppose we kneel again at the feet of Jesus?" She replied, "I don't believe in Jesus." "But I do." And then the tears began to come into her eyes, and she said, "There's not a soul

that cares whether I live or die." The tender place in her heart was the want of love. I put my arms around her and kissed her, and prayed that God would help me to show her that I loved her. She realized that there was somebody that really cared for her. A few weeks passed by, but there was no visible change. But one day the power of the Holy Ghost descended in such a mighty way in that home that all the work had to be laid aside, and the listening ear had to hear many a strange message from the lips of God. One and another succumbed, but Bessie sat perfectly rigid. Suddenly she rushed out of the room, flew upstairs and knelt down in her own room, and would not allow any one to come near her. For nearly a week she was almost in hell; but thank God! he can somehow penetrate through the thickest darkness, for he says, "I am come a light into the world." The Lord afterward blessedly saved her.

Keep much alone with God in prayer after you leave this place.

THE HOLY SPIRIT IN HIS RELATION TO CITY EVANGELIZATION.

BY REV. CORTLAND MEYERS, OF THE FIRST BAPTIST
CHURCH, BROOKLYN.

I CONFESS that the subject under discussion is one that I have preached more about and talked more about and prayed more about than any other subject in all my ministry. But I will also have to confess that I have never really thought of it in the particular form in which it stands upon the program until the originators of this Conference suggested it.

The most signal failure of the church of Christ upon earth in the last twenty-five years has not been in foreign lands, not on our Western frontier, nor among Indians, negroes, or Mexicans, but in our great cities. I would like to ask if we cannot by the power that is in the church of Christ muster the forces at our command to such a degree that we can conquer the forces of the enemy and at least touch with the gospel the heathen who are upon our own shores and next to our own doors? Listen for a moment! The tenth census shows that New York City, Philadelphia, Chicago, and San Francisco each has residents from Asia, Africa, Australia, Belgium, Bohemia, Canada, New Brunswick, Newfoundland, Nova Scotia, Prince Edward Island, British America, Central America, China, Cuba, Denmark, Europe, France, Baden, Bavaria, Brunswick, Hamburg, Hanover, Hessen, Luxemburg, Mecklenburg, Nassau,

Oldenburg, Prussia, Saxony, Weimar, Wurtemberg, Germany, Gibraltar, England, Ireland, Scotland, Wales, Greece, Greenland, Holland, Hungary, India, Italy, Japan, Malta, Mexico, Norway, Pacific Islands, Poland, Portugal, Russia, Sandwich Islands, South America, Spain, Sweden, Switzerland, Turkey, and the West Indies. All of these continents, countries, and provinces save one are represented in Brooklyn, Boston, and Baltimore; all save three in St. Louis and New Orleans; all save four in Cincinnati. We have the foreign nations of the world right at our own doors. A bachelor in New York City the other day stated that his laundryman was a Chinaman, his tailor a Jew; he breakfasted in an American restaurant, lunched in a German eating-house, and took his dinner in a French eating-place; his physician was an Englishman, and his favorite dominie a Scotch preacher. Some one asked him, "Where does the Irishman come in?" "Oh, he owns the house I live in." It is only an illustration that we touch every day of our lives men from every part of this world. Our greatest need of the Holy Ghost is right here.

Let us notice the nineteenth chapter of the Book of Acts and find the method pursued by the Holy Spirit through the apostles. The Apostle Paul was going to evangelize the great city of Ephesus. It was something like the cities of these days, with a vast population and wonderful forces of evil in it, and known the world over for its great temple of Diana. Paul's first step was with the church of Christ. That was the essential one to start with. Paul's first business, after asking the familiar question, "Have ye received the Holy Ghost since ye believed?" was to baptize them, and lay hands upon them, and let them receive the Holy Ghost, and then out from them went a great work in the city of Ephesus. The weakness of the church of Christ to-day is that its mem-

bers have not considered the relation of the Holy Spirit to them personally, and their relation to this world. We want to teach even the weakest Christians that they all have this privilege of being endued with the Holy Ghost, and that they must be prepared for service by that apprehension, if the city is to be brought to God. We talk a good deal about doing. I am not a very old pastor, but I believe a large number of ministers fail right there in the churches by constantly harping upon it in the pulpit—do, do, do. Better tell them how to get right, and the doing will come.

A little farther on you will notice Paul separated these Christian people from some others who were not doing the service of God. To my mind we need more of that sifting process in the church of Christ to-day. If we have in the churches only those men and women who are filled with the Holy Ghost and endued with power from on high, we shall make progress against the forces of evil in the city and bring men into the kingdom of Christ. Let us have regenerated members who have been baptized with the Holy Ghost, and progress will be made. We have not too many churches, but we want a better kind. You have seen an oyster-shell perfectly sound as far as the eye could see, both parts of it firmly knit together, and yet inside there was not a particle of an oyster left. What was the difficulty? There was a little incision near the hinge of the oyster-shell, and a little animal called a whelk had fastened itself on the shell and begun a boring process with a little gimlet it possesses, until it had formed a hole there, and then sucked the entire oyster out. Everywhere the little whelk infidelity, skepticism, criticism, and indifference has been taking the life out of the churches.

On the battle-field of Naseby, Rupert and his cavaliers just rode out with their great steeds magnificently equipped, and had all their plumes and banners waving and glistening

in the sunlight, as if they were on dress-parade. On the other side of that field was a company of common men; in their hands were hay-forks, old broken swords, and all manner of implements of no value practically, as the Rupert company would have thought. The battle-cry of Rupert and his followers was "Queen Mary." The Puritans marched out on that battle-field with the cry "God with us." Why was it, when liberty was at stake, that the victory came to that company of Puritans, of common men, rather than to the English nobility and all their great force? Macaulay says it was due entirely to their spirit of reserve. It was due entirely to the Spirit of God, and their faith in him. Have your equipment, and make as much of it as you please, but leave out of it that necessary element, the Spirit of God, and the battle-cry "God with us," and we are going to lose the day; but having that, then we will march out and take the cities for our Christ.

From the eighth verse we find that another necessary thing for the Spirit to teach us is to preach the gospel of Jesus Christ more boldly than in the past. What made the difference between Peter before Pentecost and after? He had been in the upper room and was endued with power from on high. The world must tremble before the lips of such a man as that. One of the reasons for the success of the Salvation Army is their boldness. They will preach the gospel anywhere and stand anywhere holding up the cross.

The gospel of Jesus Christ ought to touch every part of every man's life, and the mission of the preacher is to bring the gospel to bear upon every part of every man's life. I see no reason why I should not pattern after Christ himself, and make the gospel touch the lawyer, the doctor, the politician, and everybody everywhere. We must preach boldly of the things concerning the kingdom of God.

Into the great Church of St. Sophia, built by Constantine to the glory of Christ, which was a magnificent specimen of architecture, Mohammed came and had his men take out every single sign of the cross, and in its place they put the crescent. It was the same church, but was without the least sign of the cross in it from the top to the foundation-stone. We must not allow in our church and ministry one single power to come in and take out of them the sign of the cross. That must be everywhere manifest. Paul preached "Christ, and him crucified."

You may not agree with me now, but the Holy Spirit taught the Apostle Paul in that great battle-field in the city of Ephesus this lesson: he must adapt his methods to his situation. There is to-day the same amount of electricity, same amount of steam, and all these other forces in the world, as there was when the morning stars sang together. But marvelous transformations have taken place. Men have been investigating these forces and running them into new channels. Not a single change can be made in the redemptive work of Jesus Christ, nor in the blessed Book from Genesis to Revelation, but we can preach the truth through different channels. We must adapt our methods in our city work to the needs of to-day. We hear much criticism about institutional church methods. The best test is the result. If the institutional church, so called, in our cities to-day will lead more souls to the Lord Jesus, and give more consecrated men and women to the work of God upon earth, then I say, God bless those methods. If the Holy Ghost uses those methods, you have no right to condemn them. I know of one church where only a few years ago it seemed impossible to do anything because of its situation. The outside world and the church itself said it had to die or move out. But a man went in there and instituted new methods. The

church was left open seven days and seven nights in the week, a reading-room and other attractions were provided, the Holy Ghost was depended upon every hour for the power, and now that church is the largest of any denomination in that city, and has one of the four largest Sunday-schools in America, and is having conversions every week.

We need to use business common sense in the church as well as in the store. It is told of Isaac Newton that he had a cat and a kitten that came into his study. He was glad to have them come there, but they were constantly annoying him. When he was very busy they would scratch on the door and want to go out. Isaac Newton wanted to conceive some plan by which the cat and the kitten could get out of his study, and he finally hit on the idea of making a large hole in one panel of the door for the cat, and a smaller hole in the other panel for the kitten. The greatest necessity next to the Holy Ghost is common-sense principles applied to our work.

The church of Christ is not a benevolent institution nor a social institution, but an institution for one purpose—winning lost souls to Christ and being instrumental in redeeming the world. In what we call the practical side of Christianity there are secondary things, but because they are secondary we have no right to bar them out altogether. Men say to me almost every week of my life: "My church is some kind of a social organization or club. If I were sick the church of Christ would scarcely notice me; but my organization takes care of me, sits up with me at nights, and provides for me until I get well. That is a better institution for me than the church of Christ." The church ought to be the home of these things instead of some charitable institution doing the work.

The legend tells us that St. Patrick preached three days and three nights without stopping. Of course Bridget fell

asleep. She dreamed that an angel appeared to her and sent her out into the world to help those who were suffering, and to lead them to the Lord Jesus Christ. When she awoke Patrick was still preaching. She went out of the audience into the world to put into practical life what he had been teaching theoretically for three days and nights, and as a result of that blessed work she was called St. Bridget. Bridget was nearer to the spirit of her Master than Patrick.

In the City of London our great evangelist held a meeting for four weeks, and noticed a woman sitting down three or four seats from the front. She seemed to live there. The evangelist turned to a lady and asked her if she knew that woman. "Oh yes, we all know her." "Who is she?" "She's a bog." "A bog? what do you mean?" "In our country we call a bog a low, marshy place which receives all the surface-drainage from the hills and has no outlet. That is precisely what she is. She is a rich woman, and attends every religious meeting, and never gives a cent or does a single thing for Christ. We have lots of them in London." We have lots of them in America. We want to have more of an outlet for this Christianity of ours, so that the world shall see it; not of the bog character, but of the Christ character.

The result of that kind of work in Ephesus will be precisely the result of that kind of work in Brooklyn. The enemy was overcome. The sons of Sceva came in and were going to cast out devils, but the result was absolute failure. The gospel was preached through Ephesus and all through Asia Minor, and the Word of the Lord was magnified. That was the result. Oh that we might have something of that same kind of result in this city of ours these coming winter months! But I declare to you it must be right along that divine program of the Holy Ghost. It

cannot be done in any other way, and if it is done in that way Brooklyn shall be given to God, the cities of this continent shall be given to God, and America and the world shall be given to God.

In England a man was riding along the roadside one very warm, sultry day. There had been a drought for a long time. He met a child with some water in a pail, and asked her for some. She raised her pail and he drank out of it. "Where did you get such good water?" "Oh, there's a spring over there right by the side of the hill." "Does it ever get dry?" "Yes, sometimes." "Well, what do you do then?" "Oh, there's another a little higher up, and we go to that." "Doesn't that ever get dry?" "Yes." "Well, what then?" "Well, there's another higher up, and we have to go up the hill to that." "Doesn't that ever get dry?" "Sometimes they all get dry, and we then go to the top of the hill, and that one never gets dry." Oh, my brethren, in Christ's name let us all go to the top of the hill now!

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

THE HOLY SPIRIT IN HIS RELATION TO PRAYER.

BY REV. CORNELIUS WOELFKIN.

FERVENT and effectual prayer is an exercise of the soul freighted with wondrous power. As a duty it is constantly urged upon us in the Holy Scriptures. Its nature, necessity, purpose, and end are most explicitly taught. The commandment is emphatic: "Watch and pray;" "I will that men everywhere pray;" "Pray without ceasing." The manner is likewise indicated: "When thou prayest, *enter into thy closet*, and . . . *shut thy door . . . in secret*," "Use not vain repetitions;" "Men ought always to pray, and *not to faint*," "And when ye stand praying, *forgive*," etc. The promises are unequivocal: "Thy Father who seeth in secret shall reward thee;" "Whatsoever ye shall ask in my name, that will I do;" "Whatsoever we ask, we know that we have the petitions that we desired of him."

Contrast with these unmistakable statements the facts of experience. Of the many prayers uttered, how many actually result in answered petitions? The same percentage of failure in any secular affair would result in our abandonment of the pursuit. The greater proportion of prayer is formal, to which no answer is expected, and would occasion real surprise if it came.

What is the trouble? Where lies the failure? The promises being of God, the experiences belonging to us, the discrepancy between them indicates that either God or

we are at fault. An analysis of the character of prayer, a differentiation of its conditions, and a consideration of its purpose, will render a verdict in favor of God's truth, whatever the result may be to ourselves.

Real prayer is a vital exercise, necessary to regenerate natures. As by natural respiration the renewed forces of physical life are taken in and the decrements thrown out, so prayer is the breathing of that divine atmosphere by the which our spiritual natures are being constantly renewed in partaking of the divine nature, while the carnal life is ever mortified and put off.

Genuine prayer is a divine art and science. Its power is manifested in the ministry of God's notable servants. It enabled Moses to precipitate or stay the plagues of divine judgment. It was the key by which Elijah locked the heavens, or constrained them to deluge with water and fire. It opened unto Daniel the apocalyptic window into the tomorrow, through which he beheld panoramas of the future.

Many servants of Jehovah have understood the science of this divine art. But the preëminent master in this wonderful exercise was Jesus Christ. His disciples observed that when he prayed the arm of Jehovah moved with power. He gives thanks, and the few loaves and fishes feed a multitude. He prays in a cemetery, and Lazarus comes forth. He prays on the mountain, and the native glory within him shines forth until it beggars the noonday sun as he stands transfigured. Between his nights of prayer and days of toil there was a mystic link. The disciples, believing the former to be the cause from which the latter came as results, said, "Lord, teach us to pray." And Jesus taught them how to pray. But he could only guide them a limited stage in this art. The fuller apprehension and deeper exercise of its mysteries were among the things committed to the ministry of the Holy Spirit.

The advent of the Holy Spirit wrought a revolution in all religious life, worship, and energy. It was but consonant with his mission that he should create a new epoch in the prayer-world. This was predicted by Jesus, and finds fulfilment in the supplementary statements of the Scriptures. (See John xvi. 23, 26; Jude 20, 21; Eph. vi. 18.)

What now is the relation of the Holy Spirit to prayer? God is a Spirit. Prayer is the communion of our spirit with God the Spirit, and this exercise must of necessity be by the Holy Spirit, who is the bond of union between us. "For through him [Christ] we both have access *by one Spirit* unto the Father." The Spirit is our guide, leading us, through Christ the door, into the presence of the Father. Without him we cannot gain admission; but with him none shall deny us access, for he too is a Shepherd to whom the porter openeth.

Standing in the presence of God, how shall we address him in prayer? We still need the ministry of the Spirit to assure our hearts before God. Having introduced us into the Father's presence, he maintains us there in confidence. This he does by assuring us of our *standing* before God: "We have *access* by faith into this grace *wherein we stand*;" "God sent forth his Son . . . to redeem them that were under the law, that we might receive the *adoption of sons*. And because *ye are sons*, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father;" "For ye did not receive a spirit of bondage again unto fear; but ye received a Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself testifies with our spirit, that *we are children of God*." Thus the Spirit brings us into the presence of the Father; assures us that we are children and not servants; and bids us pray, crying, "Father, Father."

Freedom from fear and fullness of liberty are essential

prerequisites unto true prayer. These conditions are likewise secured to us by the Spirit's ministry: "The love of God has been poured forth into our hearts through the Holy Spirit which was given to us;" "There is *no fear* in love; but perfect love casteth out fear." And where the Spirit of the Lord is, there is *freedom*. By this ministry the Spirit gives us "boldness at the throne of grace, that we may receive mercy and find grace in well-timed help." "In like manner the Spirit also helps our weakness: for we know not what to pray for as we ought." Many precious ministries of the Spirit are indicated in this eighth of Romans. Not least among them is this help in prayer. The purposes of grace toward us are so wonderful that we become lost in the mazes of ignorance. Then the Spirit supplies the very matter of prayer.

He searches us with the light of truth, exposing our sinful flesh with all its defilements, until the prayer of confession wells up within us. Then he reveals to us the provisions of God's grace and love, in the finished and continuous work of Christ; our prayer arises in the scale of confidence unto assurance and praise. So, by revealing unto us the truth concerning both God and ourselves, he teaches us what to pray for.

Prayer, to be efficacious, must be made in accordance with the will of God. Many prayers find their fountain-head in the carnal will of the flesh. Thus when James and John prayed for the principal seats with Christ in his glory, he answered, "Ye know not what ye ask." And desiring, upon another occasion, to imitate Elias, they would pray fire from heaven, but were again rebuked: "Ye know not what manner of spirit ye are." Sometimes in our ignorance we sincerely pray for those things which we shall one day see were not of the Spirit, and sincerely thank God that such petitions were not granted. Such

were Elijah's prayer that he might die, and Peter's, that the Lord might depart from him.

But if "we know not what to pray for," then why pray at all? Without the Spirit's aid this logic were conclusive. But he helps us in our ignorance. He rectifies our prayers. Knowing both the will of God and our deepest necessities, he adjusts the one to the other in his own intercession. And this should be the greatest encouragement to us to pray with the utmost freedom, leaving it for him to harmonize our petitions with his own purposes. And we may rest assured that he will do "exceeding abundantly above all that we ask or think, according to the power that worketh in us," who is none other than the Holy Spirit.

The Spirit will also teach us the will of God. And as we come to apprehend the mind of God, we shall ask those things which accord with his purpose. Then whatsoever we ask we shall receive. God never bound himself to answer the prayer that springs from carnal desires. "Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures." Being ignorant of the danger that threatens us in coming temptations, the Spirit makes intercession for us, as Jesus did for Peter when he foresaw his temptation coming.

Pleading the promises in prayer, we may sometimes be ignorant of the real interpretation. Two men may pray "Thy kingdom come." To the one this may mean a present spiritual enlargement of grace; to the other a future manifested, literal glory. Perhaps both may be true and come to pass. But we may rest assured that his kingdom will come, and our prayer be answered, not according to our interpretation, but in accordance with God's purposes and his interpretation.

There is yet a deeper sense in which the Spirit helps our infirmities, and prays in and for us rather than through and

by us. And here we touch one of those unutterable mysteries which may only be suggested, but which can only be apprehended by the Spirit himself revealing it to us.

Through sin the creation has become subject to bondage and corruption, and in consequence groaneth and travaileth in pain. It is full of change, decay, and death, and all the progress of evolution in all its phases has not succeeded in dethroning sin, which reigneth unto death. We also, as a part of that creation, groan within ourselves, waiting for the time of deliverance. The purpose of redemption is to deliver the entire creation out of this bondage into liberty and glory. This redemption, progressive and orderly, begins with ourselves, and the Holy Spirit in us is both the seal and the earnest of the redemption as a purchased possession.

Now the mission of the Holy Spirit is to develop the Christ in us, which is the hope of the coming glory. This process of development is through sore travail, in the which we are burdened with infirmities. We find our course lies through valleys of trial, seasons of heaviness, and the furnace of affliction. The crucible seems unendurable. The heavens are brass, the heart is crushed, the lips are dumb. What shall we do?

Pray ! we cannot pray. We can perhaps weep and sigh and groan in our anguish of spirit. But we are not left alone. In these very experiences the Spirit is making intercession for us with unutterable groanings, more eloquent in the ear of God than the finest phrases of verbal diction or splendor of uttered discourse. Of the Israelites in Egypt God said, "I have heard their groanings." And still he knows how to translate a tear, a sigh, a groan, into most effectual prayer. "He who searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession according to the will of God." There is an agree-

ment in the Trinity as to what shall be done in and for us, and the Spirit's help is in harmony with this purpose. Three surgeons performing a painful, necessary operation, congratulate one another upon every favorable symptom, though the return to consciousness and health is attended with pain and groaning. So our unutterable anguish of spirit is the Holy Spirit bringing us, through his intercession, unto the image of the perfect Son. It is the travail of the Son-life within us agonizing unto perfection. And over this crucible he writes, "All things work together for good," etc.

But likewise the Spirit leads us into ecstasies, experiences which refuse to express themselves in the vehicle of common speech. Such was Paul's experience, whether in or out of the body he knew not; but certainly it was not apart from the Spirit. Then we rise to joys unutterable, and find the Spirit again helping our infirmities. He presents the prayer of inexpressible praise and glory in us, so that we are made a sweet savor unto God in Christ. There is some prayer that is heard by God that never falls upon human ears. It is when the Spirit maketh intercession for us with unutterable groanings, whether in the depths of sorrow or the heights of joy. And in this assurance we may rest in perfect peace, saying, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

THE HOLY SPIRIT IN HIS RELATION TO THE SECOND COMING OF CHRIST.

BY REV. I. M. HALDEMAN, OF NEW YORK.

I HAVE been invited to talk about the relation of the Spirit to the second coming. The subject is so broad, not to say indefinite, the materials are so ample, the intercrossing lines are so complex, that I have been embarrassed in the choice of angles or points of view, and hesitated in the endeavor to expound God's mind about the Spirit in this age, lest I might throw myself across the trend of the hour.

I have come here to-day to give you what I believe God has revealed in his Word. There are three simple lines of thought: first, the testimony; second, the work; third, the attitude of the Spirit in relation to our Lord's second coming.

First, the testimony is twofold—a testimony as to the fact, and a testimony as to the conditions precedent to that fact. The testimony to the fact begins with the beginning, for Enoch, the seventh from Adam, prophesied of these glories, saying, "Behold, the Lord cometh with ten thousands of his saints." From Enoch's time on, the witness of the Spirit to the second advent is unbroken, and that witnessing is poured forth through type, figure, symbol, and prophecy in such an intensity of degree that at the end of Malachi's announcement we hear not so much the sounds of the first advent, but of the second, and Messiah escorted amid angelic cohorts into the city of the great King. If

the testimony of Christ be the testimony of the Spirit, then through him the Spirit testified predominantly as to the second advent. Before robed in the purple of his mockery, or sceptered and crowned with thorns, or enthroned on a Roman gibbet, Christ taught continuously of his second advent. If the writings of the apostles be something more than the writings of men, then through these apostles the Spirit testified continuously to the second advent. The two epistles to the Thessalonians are so filled with the thought that each chapter closes, like the climacteric crash in some orchestra, announcing the coming of the Lord the second time. And the last book of the Bible is like some grand gallery in the temple of truth, each panel an eschatological picture, and each picture a witness that the Lord is coming again; and from the title of the book, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass," to the finale of the book, "Behold, I come quickly," the Spirit lifts up his voice and draws attention to the glory and imminence of that coming.

In respect to the conditions precedent to that coming the testimony of the Spirit is ample, definite, and precise. In 1 Tim. iv. 1 it is written, "The Spirit speaketh expressly" concerning "the latter times." In 2 Tim. iii. 1 it is said there will be perilous times in the professing church, and that she will depart from the rule of the Word of God and attempt to carry on her spiritual work by natural methods; perilous times in the world—bankruptcy of nations, Anti-christ incarnate, and men's hearts failing them for fear.

The work of the Spirit in relation to this second coming is best illustrated by the familiar story of Eliezer, the servant of Abraham. He went forth from the father's house in the name of the son to get a bride for that son. He found that bride by the wellside, and went with her

into the house of her brother Laban, and there he brought out the precious things sent from the father in the name of the son, decorated her with those precious things, and led her forth to meet the son; and as he led her forth through the wilderness way he talked to her about the person, the beauty, the excellence, and the glory of this son, whispering in her ear all the time that the bridegroom was coming forth to meet her. And one day in the open field she saw that bridegroom coming to meet her, and Eliezer led her up to his embrace, and transferred her henceforth to his care; and he took her into his tent, and she became wife unto him.

After the ascension of the Son of God into heaven to become the man in the glory, the Head of the new race, the Holy Spirit, in obedience to the covenant, came forth in the name of the Son to secure a bride in this world and this age for that Son. For twenty centuries the Spirit has been seeking that bride, finding her by the wellside of salvation; and as she takes out the waters of salvation from this well by accepting the gospel, he reveals himself to her, and enters into her fleshly membership in her natural life, and takes up his abode there, and unfolds to her the precious gifts sent from the Father in the name of the Son. And thus he leads her forth for twenty centuries, and guides her, the destined one—not the great crowd, but the destined one that has been throbbing at God's heart long before the stars burned in the eternal skies. As he has led her forth, he is talking to her in winsome way, I trow, of the work, of the person, of the beauty and the glory of the Son, her Lord and her Bridegroom; and over the rugged ways he has whispered in her ear gently and sweetly that the Bridegroom is coming to greet her, and some day in the open field of the upper sky he will come forth to meet her; and the Spirit will lift her up to greet

him, and transfer her to his embrace forever; and he will bring her into his pavilion; his banner over her will be love; she will become wife unto him, and for the first time rightly in history she will become holy mother-church, the fruitful mother of the generations of the ages to come.

The work of the Spirit in this dispensation is to so operate in the hearts of men that there shall be produced a peculiar body in intimate relationship to the Lord. I am speaking now of the church as God sees it. By means of the gospel preached among all nations and in every tongue, God is now calling out this body, the church which is to be his bride. The mode of procedure is clear as a beam of light: he takes those who respond in sincerity to the call of the gospel, and regenerates them, forms in them the moral image of the Son of God, and takes up his abode in the individual as well as in the church, to become the eternal energy and the divine factor by which we can live the life of the Son of God on earth.

The very character of that work carries with it the stamp of limitation—limitation as to number. God is taking out from among the Gentiles, and if he is taking out *some* Gentiles from among Gentiles he is not taking *all* Gentiles. And the work of the Spirit is not to separate all men, but to separate some men from among all men. The work of the Spirit is to separate the bride, the church, out of the world.

The work is limited as to time as well as to number. In the very nature of the case there must come a time when the separating process must stop. Christianity is not intended to be eternal; it is one temporary phase of God's dealings with this world. The term of Christianity is marked subjectively and objectively—subjectively, when every one forming the bride has at last been called and separated; objectively, at the coming of our Lord Jesus Christ, as it is

written, "After this I will return." After what? After I have taken out a special class. And thus the general work of the Spirit is in itself a witness to the coming of the Lord Jesus Christ.

The work of the Spirit in regard to the individual is fourfold: First, the work of the Spirit is to form in the individual believer a hope of the Lord's personal return. The tendency always is to get away from it, to be resigned to death, or to anticipate the glories of heaven. He never teaches us to anticipate the entrance into heaven, but he rejoices the believer's heart to be responsive to the statement that he is coming himself, and to hope for the personal return of the Lord, by binding up every fundamental hope in the constitution of the believer and the church with the coming of the Lord Jesus Christ. The Spirit comforts us by telling us that the Lord Jesus Christ is coming to gather in his arms broken families and put them together on the shores of light, where the waves of death never come. Our sonship will be made manifest by the coming of Jesus Christ, and our work for him will then be appreciated and rewarded. Second, the work of the Spirit is to fit every believer for the coming of the Lord. As we are to play the rôle of kings and priests in the coming kingdom, it is fitting that even here we should develop some kingly traits; that we ought to be kingly, and with imperial power drive back the brutal passions within us. It is fitting that we should show some traits of priesthood, some of the holiness and unspottedness that belongs to a priest of God. We should let flash out from our faces some of the Shechinah glory that ought to kiss the priest who goes within the holy of holies. The third work of the Spirit is to put an indelible mark upon us that will keep us ever remembering the coming of the Lord. The Holy Spirit is the seal. This body was purchased by the Lord Jesus Christ, and it

must be redeemed from him who has the power of death, that is, the devil; and that redemption can take place only by resurrection. And the Word of God is full of statements declaring that the Spirit is the seal, the witness, the guaranty of this sublime redemption of the body. Everybody who is saved is sealed unto the day when Christ the Lord shall come to claim him as his own. The Holy Spirit has already formed within us the nucleus of the new body, and he will germinate it from the dead at the coming of Christ, for it is written, "He . . . shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Fourth, the attitude of the Spirit to the second coming of Christ is one of constant expectancy, and when the Lord descends into the air to receive his bride the Holy Spirit will be withdrawn. Then in the hour of this world's blackest darkness Christ will come to fulfil the long-expected epiphany, and the Spirit of God will be poured out once more on all flesh, and repentant Israel will look for the coming King.

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